

# STAND STILL.

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O R,

## A bridle for the Times.

A Discourse tending to Still the Mur-  
muring, to Settle the Wavering, to Stay  
the Wandring, to Strengthen the  
Fainting.

As it was delivered to the Church of God at  
Great YARMOUTH, Anno 1643.

By JOHN BRINSLEY, Minister of the Word there.  
And now published as a proper Antidote against the pre-  
sent Epidemicall Distempers of the Times.

EXOD. 14. 13.

*Fear ye not, [Stand-still] and see the salvation of the Lord,  
which he will shew unto you this day.*



LONDON:

Printed for William Frankling, and are to be sold  
at his Shop next the George in Norwich. 1647.

STANDARD

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TO MY  
EVER HONOURED  
AND  
WORTHY FRIENDS  
The Baliffes, Aldermen, Burgefles, and  
Commonalty of the Towne of  
great YARMOUTH.

(Much esteemed in the Lord)

**T**Heſe Meditations, when firſt delivered in *Ann. 1643.*  
your hearing I am ſure they were then ſeaſo-  
nable; would to God they were not too much  
ſo now that they are preſented to a publick view. A  
four-fold Evill I then obſerved, (I wiſh they  
were not all ſtill too obſervable,) which the times in-  
clined and diſpoſed multitudes unto, viz. Murmu-  
ring, Wavering, Wandring, Fainting. My de-  
ſire and deſigne in the following diſcourſe was to  
meet with them all, by ſuggeſting ſuch Counſels as  
might be proper for each. Poſſibly my right inten-  
tions herein (as in Preaching ſo in Publiſhing)  
may at ſome hands meet with ſiniſter acceptations;  
But this I weigh not, my eye being more upon doing  
A 2. of

## The Epistle.

Ion. i. 12.

*of good, then receiving of thanks. May these  
my poore labours bee any wayes serviceable to the  
Church ( for whose Peace I am as willing to be sa-  
crificed, as Iona was to be cast over-board, for the  
laying of that storme which indangered the Ship  
wherein himselfe was a Passenger ) I shall account  
it recompence sufficient. In the hopes whereof, with  
my Prayers for you, that hee who is of power to  
stablish you would both make and keep you  
stable in these unstable times I shall leave them with  
you, and rest*

Yarmouth,  
Jul. 1. 1647.

Your unworthy servant

in our Lord, John Brinsley.

STAND



# STAND STILL:

OR,  
A bridle for the Times, &c.

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EXOD. 14. 13. [*Stand still* : ]



*Stand,*] This word in the mouth of a *Souldier* is a word of *Command*. And so shall we find it in the mouth of *Moses* here in my Text : A *Word of Command* directed by this *man of warre* , this truly valiant and noble *Generall* , to the *Host* of *Israel* at the *Red-Sea*, ordering them what to doe in that great strait where-into God had then brought them. *State, Consistite, Stand, Stand-still*. A word in the signification of it large, and comprehensive : Here ( as I conceive ) importing these foure things , which I shall expresse unto you in foure words. *Stand-still*, First, not *Murmuring* : Secondly, not *Wavering* : Thirdly, not *Flying* : Fourthly, not *Fighting*. Not murmuring, hold your *Tongues* still : not waving, hold your *Hearts* still : not flying, hold your *Feet* still : not fighting, hold your *Hands* still. With an eye to all, and every of these (as I conceive) *Moses* here speaketh to the people, both *counselling* and *charging* them to *Stand-still*.

*Stand Still,*  
*Importing*  
*four things*.

## Stand still: or,

1. First, Holding their *Tongues* still, not *Murmuring*.  
 Not Murmur- This at the present they did. Their *hearts* being filled  
 ing. with the wind of inordinate feare, their *tongues* began to  
 walke, and Runne. Even as *Asaph* saith of foolish and wis-  
 edmen, *Psal. 73. 9. They set their mouth against the heaven,*  
*and their tongue walketh through the earth;* so was it here,  
 These mutinous Israelites in that distempered Passion of  
 theirs, they began to set their *mouth against the heaven,*  
 murmuring against *God* himselfe; and their *Tongue wal-*  
*ked through the earth,* running Riot against *Moses* and  
 others, whom they looked at as the chiefe Instruments  
 of their present woe. In reference to this distem-  
 per, and misbehaviour of theirs, *Moses* here biddeth  
 them *Stand still*, hold their *tongues* still. So the latter part  
 of the verse following may seeme to explaine it; where  
*Moses* mindeth them of *holding their peace*, and (as the  
 old Translation readeth it) chargeth them so to doe.  
*The Lord shall fight for you, therefore hold you your peace;*  
 that is, cease to *murmur* against *God*, and me.

2. Secondly, Keeping their *Tongues* still, he would have  
 them also to keepe their *hearts* still; that forbearing to  
 murmur, they should not give way to *wavering*. *Stand*  
*still*, not *doubting*, not *wavering*. So *Iunius* here expounds  
 the Phrase; *Consistite, Stand still*, that is (saith he) *Ne*  
*commoveamini, ac fluctuetis animo*, Be yee not inordinate-  
 ly moved, or stirred, be not *wavering-minded*, but *Spe fir-*  
*ma opem Domini expectate*, quietly, and confidently wait  
 upon your *God* for his salvation, his deliverance. *Stand-*  
*ing*, it is a *waiting Posture*. *Dauids* Courtiers advising  
 the King their Master to make choice of a Damosell that  
 might wait upon him in his decrepit age, *Let there bee*  
*sought for my Lord the King* (say they) *a young virgin*, and  
 let her [*stand*] before the King. And so the Queene of  
*Sheba*

*Sheba* speaking of *Solomons* attendants, happy (saith shee) are thy men, and happy are thy servants, which [*stand*] continually before thee. By way of allusion whereunto, Gods Ministers who are servants to him in ordinary, having a more constant and immediate attendance upon him in regard of their office, they are said to stand before him. The Lord hath chosen you to stand before him, (saith Hezekiah to the Levites) Blesse yee the Lord all yee servants of the Lord, which by night stand in the House of the Lord, (saith David speaking of the same Priests and Levites,) standing, it is a waiting posture, and a posture of Confidence, in both which respects this gesture is sometimes used in Prayer, not without our Saviours owne allowance; when yee stand Praying, (saith he) forgive &c. A gesture not unsuitable to the action of Prayer, wherein the soule is to waite upon God, and that with an holy confidence, both of them imported and signified by this posture. And thus would *Moses* here in the Text have the Israelites to waite upon their God, to waite upon him, and that with an holy affiance and confidence, not doubting, not wavering, and therefore he saith unto them, stand still.

1 King 10. 2

2 Chr. 29. 11.  
Ps. 134.  
Ps. 135. 2.

Mar. 11. 27.

Thirdly, Holding their Tongues and their Hearts still, he would have them also to hold their Feet still, stand, i.e. not Flying. So the word is commonly used, standing put in opposition to Flying. the Prophet *Nabum* speaking of *Ninevehs* flying before their Enemies, They shall flie away, (saith he) stand, stand shall they crie, but none shall looke backe. This were the Israelites at this time ready to do; Their hearts failing them, they were ready to flie before their Enemies. In reference hereunto *Moses* speakes unto them as a resolute Commander to his faint-hearted Souldiers, bidding them stand, not flying from the Enemy,

3.

Not Flying.

2 Nah. 8.

*Enemy*, much lesse flying to him. This some of them had in their thoughts to do, and they were even readie to doe it, to returne and yeeld up themselves to the mercie of the *Enemy*, taking such quarter as he would afford them. In reference hereunto also *Moses* bids them *stand*, stand still, not flying from the *Enemy*, much lesse flying to him.

4.  
For Fighting Fourthly, In the fourth and last place, holding their *Tongues* and *Hearts* and *Feet* still, he bids them also hold their *Hands* still, not *Murmuring*, not *Wavering*, not *Flying*, he tels them they should not need to fight neither. So Master *Calvin* here construeth the phrase, *Verbo standi vult quietos manere*. Bidding them stand still (saith he) he wils them to rest themselves quiet, as if he had said, there shall be no need for any of you to stirre a hand, to move a finger in this service; stand you still, God will doe the worke for you, and without you. And this exposition the verse following seemeth to countenance, where *Moses* tels them, *The Lord shall fight for you, and you shall hold your Peace*, ye shall be silent, ceasing, as from speaking, so from doing any thing in this businesse; so that phrase is sometimes used, being applied to *actions* as well as *words*.  
 2C. 83. 1. Keep not silence O God, (saith the Psalmist) Hold not thy Peace, and be not still, Psal. 83. I have a long time holden my Peace, (saith the Lord) I have been still, and refrained my selfe, II. 42. refrained my selfe, viz. from taking vengeance upon mine *Enemies*; which when God doth forbearing to punish them, then hee is said to hold his peace, and sit still, In a like sense not improperly may *Moses* be conceived there to speake unto the people, yee shall hold your peace, i.e. yee shall not strike a blow, nor draw a sword, nor lift up a hand, let God alone with the worke, stand yee still.

## A Bridle for the Times.

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Put these foure together, and you have (as I conceive) the full latitude of the word, as here it is used. *Stand yee still* (saith *Moses*) to the people; not *Murmuring*; not *Wavering*; not *Flying*; not *Fighting*. Never a one of these but will afford us somewhat for our Instruction. I shall touch upon them severally by way of *Illustration*, *Application*.

### Stand still, not Murmuring.

First, Stand still, not *Murmuring*, whether against God or me. This corrupt nature is very prone, and readie to doe, to murmur against God, and Superiours, those whom God hath set over us, and made his *Ministers* for our good. To make good this charge, we shall need no other evidence, or instance, but this of the *Israelites*, whom if we follow in their march through the wilderness, wee shall take them murmuring no lesse then eight severall times, (besides that in the Text) against God, and his servant *Moses*. Looking upon them, stand not to wonder at their wawardnesse, and forwardnesse, but rather reflect upon our selves; in this Glasse beholding our owne faces, taking notice how prone our corrupt nature is to fall into this distemper upon all occasions. This we are prone, and ready to doe; but this we may not doe: *Stand still*, saith *Moses* unto them, willing them not to give way to any discontented *Passions* that might cause them to murmur.

11.  
Corrupt nature prone to murmur.  
Rom. 13-4

A Lesson for all the Lords people, the *Israel* of God, teaching them what to doe, (or rather what not to doe) in all their straits and difficulties, viz. *Stand still, not Murmuring*. It is *Pauls* advice and charge to his *Corinthians*, 1 Cor. 10. *Neither murmur yee, as some of them also murmured; some of the Israelites in the wilderness.* And

12.  
Gods people in their straits must Stand still, not murmuring.  
1 Cor. 10, 10.

B.

how



how did they murmur? Why, upon all occasions they were discontented, and displeased with Gods administrations, and dealings with them; and withall, ready to vent their discontents, expressing them both in *words* and *deeds*. As for instance: In case, 1. *They wanted something which they would have*: 2. *Liked not what they had*: 3. *Met with some dangers, difficulties, discouragements*: 4. *Saw others honoured, and preferred before themselves*. In all, and every of these cases, we shall find their *spirits* (like the *Sea* in this Winter season) presently stirred, and their *Tongues* ready to pumpe out the secret discontents of their hearts, in *quarrelling* with, and *murmuring* against *God* and his servant *Moses*. Take a brieve view of particulars.

The Israelites  
murmuring in  
in four cases.

1.

For want of  
somewhat that  
they would  
have.

Exod. 15. 21.

24.

Exod. 17. 3.

Numb. 20. 3.

Exod. 16. 2.

Numb. 11. 4.

2.

The dislike of  
what they had.

Numb. 21. 5.

3.

Meeting with  
dangers and  
difficulties.

First, In case they wanted somewhat that they would have. Thus we find them thrice murmuring for *water*, viz. once in the *wildernesse* of *Shur*, Exod. 15. A second time at *Rephidim*, afterwards called *Massa* and *Meriba*, from their *strivings*, Exod. 17. A third time in the *Desert of sinne*, Numb. 20. Twice for *Food*, viz. once for *Bread*, Exod. 16. once for *Flesh*, Numb. 11. and every time ready to fall soule upon *Moses*.

Secondly, In case they liked not what they had. Thus being cloyed with their *Mannah*, they nauseate and loath it; and loathing it, fall to murmur against *God*, and his servant *Moses*, for not making them better provision. *They speake against God, and against Moses, saying, Wherefore have yee brought us out of Egypt to dye in the wildernesse? Here is neither Bread nor water, and our soule loatheth this Mannah, this Light-Bread*, Numb. 21.

3. In case they met with any danger, (thus in the Text) any *difficulties* or *discouragement*. Thus at the returne of their *Spies*, making a discouraging report to them of the good



good Land which they had taken a view of, representing to them a great deale of difficultie in the conquest of it, hereupon they fall foule upon *Moses* and *Aaron*, and upon *Caleb* and *Ioshuah*, ready to *Cashire* the one, and to *stone* the other, and so to create a new *Generall*, that might conduct them back againe into *Egypt*, of all which you may read, *Numb.* 14.

Fourthly, *Seeing others honoured and preferred before themselves.* This was the ground of that grand *Rebellion*, or *Sedition*, rayfed by *Korah* and his *Confederates*, those two hundred and fiftie *Captaines*, or *Princes of the Assembly*, (as they are called) i.e. *Chiefe Senators*, principall *Statef-men*, *Famous in the Congregation*, *men of renowne*; of which you may read, *Numb.* 16. These combine, and make head against *Moses* & *Aaron*, whom they maligned and envied, onely for their promotions and *preferments*, that they should be in any thing preferred before themselves. Hereupon they charge them to be too *Pragmaticall*, too busie, to usurpe and arrogate to themselves more then was their due; *Ye take too much upon you seeing all the Congregation is holy*, v. 3. And afterwards, when God had made the chiefe *Actors* in that *Conspiracy* exemplary, by causing the *Earth* to take vengeance upon some, and the *Fire* to doe execution upon others of them, the next day the *people* begin to take up the quarrell afresh, making a fresh charge upon *Moses* and *Aaron*, calling them to account for the disaster of the day past, charging all that *Blood* upon their heads. *On the morrow all the children of Israel murmured against Moses, and against Aaron, saying, Ye have killed the People of the Lord*, v. 41. Thus did some of them *murmur*. But take wee heed that none of us thus *murmur*. This is *Pauls* counsell to his *Corinthians*, and this is mine to you at the present,

and I beseech you in the feare of God to hearken to it.

*Applic.*

Let not us  
murmur.

Grounds of  
murmuring a-  
mongst us  
compared with  
Israels in the  
wildernesse.

*Thus let us not murmur.* A piece of counsell (I think) never more seasonable. *Murmurings*, I suppose they were never more *rife*; and it may be others may thinke they were never more *just* then at this day. It cannot be denied, many *bl'ssings* at the present we (or at least our Brethren) want, which formerly we and they have enjoyed, *viz.* *Peace* and *Plentie*, and *Libertie*; Abundance of outward comforts and contentments; And many *Pressures* and *Burdens* wee now lye under, which heretofore we have not beene acquainted with; And this causeth murmurings in some: Some *Blessings* wee have, and those choice ones, (so our Fathers would have thought them) which yet some are discontented with, and weary of; That causeth murmuring in them. Many *dangers* and *difficulties*, and *discouragements*, are dayly represented unto us for us to encounter with; And those cause murmurings in others: And some there are, who thinke that *Moses* and *Aaron* take too much upon them, not sparing to impute all our disasters to the evill counsell of *Superiours*, upon their heads, charging all the *Blood* that hath beene shed in this *Vnciwill* and *Vnnaturall Warre*; And that causeth murmuring in them. Thus, whatever cause or grounds of murmuring the *Israelites* in the wildernesse pretended to have, the same with like pretext, may be thought to be found amongst us at this day: So as *Murmuring-Spirits* may seeme to want no fell to feed the fire of their present discontents, and to make it break forth into open flames. But this let us beware of.

Murmuring,  
what.

*P. Martyr. Com.*  
in *Cor. 1. 10. 10.*

Take we heed how we quarrell with Gods dispensations and dealings with us, or proceedings towards us, (for that is properly *Murmuring*, (as *P. Martyr* well describes

cribes it) *Quæsimonia de Administratione Dei, A quarrelling with Gods Administration, an inward discontent, outwardly exprest by words or actions, against Gods dealings with our selves or others.*) And of this murmuring take we heed.

First, To set on the Councell: Consider wee (in the first place) *against whom* it is that we murmur: *Against whom hast thou exalted thy voice, and lifted up thine eyes on high?* It is the Lords speech to, and concerning that proud *Senacharib*, *Is. 37.* Let it be spoken to us, to all I meane that stand guilty of this sinne of *Murmuring*) *Against whom* is it that we rise up? Is it against the *holy one of Israel*? what doe we set our *mouth* or *heart* against the *Heavens*, quarrelling with divine dispensations, murmuring against Gods proceedings? If so; Alas who or what are wee that we should dare to quarrell with that God in whose hands we are, as *Clay in the hands of the Potter*? *Who art thou O man that repliest against God?* (that *quarrellest* with him (saith the Apostle) *shall the thing formed say to him that formed it, why hast thou made mee thus?* *Rom. 9.* However God be pleased to deale with us, what ever his Administrations be towards our selves or others, yet who, or what are wee that we should dare to *murmure* against him?

*Note. 1.*  
Consider against whom it is that we murmur, viz. God himselfe. *Is. 37. 23.*

*Rom 9. 20.*

I know what will here presently be replied. It is not against *God* that wee murmur. Against whom then? Why against those whom we apprehend to have beene, or like to beethe *Instruments* of our woe?

*obj.*  
We murmur not against God, but Instruments, Superiours.

First, And who, or what are they? It is *Moses* his Interrogatory to these murmuring Israelites, when they were murmuring against *Aaron* and himselfe, *Exod. 16. 7.* And what are wee (saith he) *that yee murmur against us?* So I may here say; Those whom wee looke at with

*Ans. 1.*  
Take heed of murmuring against Superiours. *Exod. 16. 7.*

Being set over  
us by God.

so evill an eye, apprehending them as Instruments of our woe: *who* are they, or *what* are they that wee should murmur against them? Are they such as are *called*, and set over us by God, by him appointed and commissioned to goe before us, and with all such as desire to approve themselves *faithfull*, faithfull both to *God* and us, in seeking his *Glory* and our *good*? In this case if the success of their indeavours doe not answer their desires, and our expectations, take we heed how we dare to murmur against them; which if we doe,

2,  
God is sensible of this murmuring.  
Exod. 16. 8. 12.

Secondly, Consider (in the second place) that God will be very sensible of this *Murmuring*, so much *Moses* tells the people in the 7 and 8 ver. of the Chapt. last named, *The Lord heareth your murmurings*. There is not a murmuring word that passeth out of the *mouth*, nor yet a murmuring *thought* that riseth up in the *heart* against any Instruments imploied by God for our good, but he taketh notice of it, and is very sensible of it.

3.  
Mee taketh it as done to him selfe.  
Ibid. v. 8.

Thirdly, I, so sensible (in the third place) as that hee taketh it as *done to him selfe*; *your murmurings*, (saith *Moses* in the place forenamed) *they are not against us, but against the Lord*. Such a respect hath God unto his *Officers*, his *Ministers*, whom he employeth in any speciall service for him; that what is done to them, (whether for them or against them) he taketh it as done unto him selfe; So it is in the case of *Murmurings*: *The Lord heareth your murmurings which you murmur against him*, (saith *Moses* there) Their *Murmurings* therethey were directed and aimed immediately at *Moses* and *Aaron*; I but they rebounded, and reflected upon God, wounding him through their sides.

vers. 7.

4.  
Mee will not  
beare it.

Fourthly, And thus taking it, (in the fourth place) *God will not beare it*; however not *ever* beare it. True it

is, such is his long sufferance and patience, that sometimes he beares and beares much, with the *Infirmities* of his people in this kinde. This we see in these *Israelites*, whilest they murmured for *bread* and *water*, (as one well notes upon that, 1 *Cor.* 10, 10.) things necessary for their sustentation, God beares with their *Infirmities*, passing it by without any remarkable Judgement. But when they goe on still to provoke him in that kinde, withall, adding *contumacy* to their sinne; murmuring not so much out of *want* as *wantonnesse*. This was the case when they murmured for *Flesh*, for *Quailes*; Not contented with the Commons which God had allowed them, (though *Angels food*, *Man did eat the bread of Angels*, (saith the Psalmist) Bread given from Heaven, and brought to them by the ministerie of *Angels*, even as *E-* *lias* his *Bread* was by the ministerie of *Ravens*; I, and such bread as if the *Angels* would have had bread to eat, they could have eaten no better) they would have more full tables, and more delicate fare. In this case God would not beare with it.

Par. Com. ad Boaz.

Specially if wanton murmuring.

Pl. 78. 25.

1 King 17. 6.

Much lesse when their murmurings were out of *Envy* and *Malice*. That was the case when *Korah* and his *Confederates* so seditiously rose up against *Moses* and *Aaron*; That was the case when the whole *Body of the Army* siding with those wicked *Spies*, and giving credit to their false reports, they were ready to take up stones against *Caleb* and *Ioshuah*, making head against their Governors. Here their murmurings were not out of *weaknesse*, but *wilfulnesse*; murmurings not of *Infirmities*, but *Contumacie*, having a tincture of *malice* in them: Now such murmurings God will not beare with. Read we but the stories, & we shall see how severely God dealt with them in these cases; what exemplarie vengeance hee took up-

Malicious murmuring.

on

Exemplarie  
vengeance ta-  
ken upon the  
Israelites for  
such murmu-  
rings.

Numb. 11. 1.

Montan.

on these their *contumacious, wanton, envious, malicious* murmurings. *When the People became murmurers,* (saith the Text in that 11 Numb.) *i.e. contumacious murmurers, conquerentes injuste, unjust Complainers,* (as the Originall hath it) not contented with Gods allowance, but quarrelling with his administrations: This *displeased the Lord*; *malum fuit in auribus Domini, it was very evill in the eares of God,* and therefore his wrath was kindled, and the fire of the Lord burnt amongst them, (the fire of the Lord, *i.e. a fire sent from the Lord, or a vehement and terrible fire,* as that Hebrew phrase often signifieth) *which consumed the utmost part of the Hosts.* Thus dealt the Lord with those wanton *murmurers*, who would not be at his finding; being weary of their *Mannah* they would have *flesh*: God giveth them their *longing*, but withall he sends a *Curse* and a *Plague* with it; so you have it in the close of that same Chapt. ver. 33. *While the flesh was between their teeth, yer it was chewed, the wrath of the Lord was kindled against the People, and the Lord smote them with a very great Plague.* And for the same cause hee sent the *ferie Serpents* amongst them, (Numb. 21. How he dealt with that *seditions confederacie, Korah,* and his *company*, the storie is well knowne. The *Earth* swalloweth up some of them, and the *Fire* consumeth the rest: And as for the people who took up their quarrell the next dsy, no lesse then *fourteen thousand and seven hundred* of them are swept away with the *Plague.* As for those wicked *Spies*, and that *Rebellious rout* which sided with them, God suffered them not to go unpunished. They were all of them by little and little consumed in the *Wildernesse*; not one of them entred into *Canaan*, but were *destroyed of the destroyer*, (as the Apostle hath it) Thus did God make them *Exemplarie*

Numb. 11. 33.

Numb. 21. 6.

Numb. 16. 31,

34.

Vers. 49.

Numb. 14. 29,

30.

1 Cor. 10. 10.

to us, that we might *heare*, and *fear*, and take heed of committing the like wickednesse. *These things were our Examples*, (saith the Apostle) *to the intent that we should not lust as they lusted, nor yet murmur as they murmured*; which if we shall dare to doe, doe not thinke that God will beare with it in us more then in them: specially if we murmur as they murmured, *Contumaciously, Wantonly, Enviously, Maliciously*.

And are there not such murmurings to bee found amongst some of us (my Brethren) at this day? Murmurings not of *Infirmities*, but *Contumacie*, we murmur, and wherefore is it: not for *Bread and Water*. (Blessed be God we are not yet reduced to that necessitie, though it may bee many of our Brethren are.) It is not for any *necessaries*: whether for *Body* or *Soule*, but for *Flesh*, for *Quailes*. It may be some of us want what wee would have, and formerly what we have had, and herein we cannot indure to be abridged and cut short; or else we like not what we have, and so murmur for a change of condition; *wanton murmurings*. In some of us (it may be) *Envious* and *Malicious* murmurings: Murmurings against the *Callings* of some, and *Persons* of others, whom we envie and maligne, and that for no other cause, but for some speciall honours which God himselfe hath put upon them: Our murmurings against the *waies* of God, against which we are prejudiced through the evill reports that some slanderous *Spies* have brought upon them: Or (to come neerer) and there not murmurings to be found amongst some of us rising chiefly from this ground? we are afraid lest we shall not have the like *licence*, the like *libertie* for our *lusts* that formerly we have had, but that we shall be more *straitlaced* that way then heretofore we have been. This it was that irri-

Such murmurings to be found amongst us. :  
wanton murmurings.

Envious, malicious murmurings.



1 Cor. 10. 10.

tated and stirred up some of the *Corinthians* against *Paul*, occasioning their *murmurings* against him, (as *P. Martyr* notes upon that, 1 Cor. 10. 10. (*Vincebantur impatientiâ Disciplinæ, Their spirits would not stoop to Pauls Discipline.* They being loose themselves thought him too strict, and thereupon did in a manner preferre the *false Apostles* before him; they would give them that libertie, that licence, allow them that latitude in their walkings that *Paul* would not. And is not this the case of some amongst us at this day? doe not their *murmurings* spring from the same root? they cannot indure *Pauls Discipline*; the very shaking of *Pauls Rodde* over them (that *Rodde* which he telleth his *Corinthians* of, 1 Cor. 4. what will yee, shall I come unto you with a Rod?) this affrights, and terrifies them. They cannot indure so much as to heare of a *Rodde*, under which they must *Passè*, that they may be brought into the bond of the *Covenant*. The very name of *Discipline*, and noise of *Reformation* sounds so harsh in their *Eares*, that it even sets their *teeth* on edge, (as some harsh sounds sometimes use to doe) so as they are even ready to *gnash* them against all those whom they looke upon as *Instrumentall* in this worke: Now are our *murmurings* such? *Contumacious, Wanton, Malicious, Envious* Murmurings? surely these God will not beare with; And therefore in the feare of God, take wee heed all of us how we give way to them, which that we may not doe: Give way to the *Counsell* and *Charge* here given by *Moses* unto the *People of Israel*, when they were in a condition not unlike unto ours at this day. *Stand wee still.*

Take we heed  
of murmuring  
against God.

Not *murmuring* against God, not quarrelling with his *Administrations* and dealings, whether with our selves or *Brethren*, which if we doe, (yet to put a little more strength to it) know we.

First,



First, (In the first place) This will be the next way to *blast all the mercies which wee have*; what was it that *tainted the Israelites Quails*? so as (though in themselves both toothsome and wholesome, delicious food, yet) to them they proved pernicious, surfeiting and poisoning of their bodies; Insomuch that what they put in at their *mouthe came out at their nostrils*, becoming most loathsome unto them? why, it was their *murmuring* which had *blowen* upon them, and caused God to blow upon them. *They despised the Lord which was amongst them*, (as the Lord bids *Moses* tell them) *murmuring against him*, not contented with his allowance; and that turned this *Blessing* into a *Curse*.

The next way  
to blast the  
mercies which  
we have,

Numb. 11. 20.

Againe secondly, This is the next way to *keep off the mercies* which we want, and would have. What was it that kept the old *stock of Israelites*, even all that came out of *Egypt*, from entering into *Canaan*? Not one entred in but *Ioshua* and *Caleb*, not one of them received the promise. It was their *Murmuring*, *Murmurings upon Earth will cause Repentings in Heaven*, making void promises, keeping off *Mercies*; at least *retarding* and delaying them. What was it that made the *Israelites* march in the *Wildernesse* so long, so tedious unto them, keeping them there for so many yeares, when as they might have dispatched it in as few dayes? It was their *murmuring*, which still set backwards the work when it was in a good forwardnesse; putting them out off, & keeping them out of the possession of the promised land for fortie years together: besides the many *difficulties* and *hardships* which they met with, for all which they might thanke their *murmuring*. No such way to lay blockes in the way of mercie, to *keep off mercies*, at least to *retard* them as this.

2.  
The next way  
to keep off  
mercies we  
would have.

Thirdly, In the third place, as it will keep off *mercy*

3.

A ready way  
to pull downe  
judgement.

Jude, v. 14, 15.

Vers 16.

Take heed of  
murmuring a-  
gainst our  
Leaders and  
Governours.

Ignorance of  
the counsels of  
Superiours  
oft-times a  
cause of mur-  
muring.  
Joh. 6. 41.

so it is a ready way to *pull downe Iudgement*: Iudgement, and that both *Temporall* and *Eternall*, *Temporall*, not upon our owne heads onely, but also upon the places where wee live; *Eternall* upon our owne heads without repentance. It is a branch of *Enochs* prophetic with Saint *Iudes* glosse upon it, Jude. ver. 15. 16. *Behold the Lord cometh with ten thousand of his Saints to execute Iudgement upon all, and to convince all that are ungodly*: Convince them of what? why, as of their wicked *workes*, so of their wicked *words*, of all their hard speeches which *ungodly sinners* have spoken against him. And who are these that *Enoch* there speaketh of. The Apostle in the next words points them out: *These are Murmurers, Complainers*; men that are so ready to quarrell even with God himself, to complaine of his dispensations and proceedings with themselves and others. O take we heed of this, as we desire to have the mercies which we enjoyed, continued, sanctified, blessed unto us; As we desire to have the mercies which we want, speeded and hastned; As we desire to have judgements temporall removed, and both temporall and eternall prevented; *stand wee now still*. Take heed of *Murmuring against God*.

Or yet (in the second place) against those which are appointed by him to go before us, to be our *Leaders* and *Governours*; Take we heed how we quarrell with them, murmur against them, or against their *Counsels* and *Actions*, passing rash, and uncharitable censures upon what (it may be) wee understand not; A case verie common and ordinary. It was the case of the Jewes our Saviours auditors; when they heard him say, that hee was the *Bread which came downe from Heaven*, they were presently offended, and began to murmur against him, so you have it, *Jo. 6. 41*. And so did many of the *Disciples* also,

also, when they heard it, they *murmured*, v. 61. And what was the ground of their murmuring? Why, their *ignorance*; they understood not our Saviours meaning; which had the Disciples done, certainly they would never have murmured against their *Master*. Thus happily, did we but understand the *counsells* of our *Superiours*, and were able to dive into the bottome of them, wee would approve and allow of what through ignorance we murmur at; *Ignorance* being the mother of *mis-understanding*, oft-times brings forth *murmuring*. This it is that maketh men so apt to murmur against God; even *Ignorance of his Counsells*; they cannot trace him in those deepe and hidden wayes, which in themselves are *untraceable*, *past finding out*; and thence is it that they are so ready to quarrell with his *Decrees* and *Administrations*; whereas if they could but dive into the bottome of his counsells, they should then see so much *wisdom* and *justice* in all his proceedings, as would quiet and silence all their *Murmurings*. To this purpose is that of the Prophet *Isaiab*, Isa. 29. last, *They that erred in spirit, shall come to understanding; and they that murmured, shall learne doctrine*. Intimating that it is the want of understanding and instruction, that maketh men to murmur against God: the not understanding of his *counsells*, of his *wayes*; wherein if men were rightly and thoroughly instructed, it would heale all their *murmurings* against him; And surely this it is oft-times that maketh men so apt to murmur, and complaine against *Superiours*: They are none of their *Counsells*; they are not privie to their aimes and intentions; and consequently through ignorance thereof, are apt to misconstrue their actions, though in themselves never so just and equitable. Thus did the by-standers misconstrue that pious and

This maketh men to murmur against God.

Rom. 11. 33.

Isa: 29. ult.

Against men

Mark. 14.  
vers. 5.

vers. 4.

vers. 8.

Prov. 25. 3.

Jud. v. 8, 10.  
Turn we Cen-  
surings and  
Murmurings  
into Prayers &  
Supplications.

most religious act of *Mary Magdalens* in pouring out her *Box of oynment* upon the head of her Saviour: They seeing it, were offended at it, crying out of the *waste*. Ad quid perditio hæc? *To what purpose is this waste?* And what was the cause of their offence? Why, they understood not the meaning of what was done. The *waste* they saw, but the *meaning* of that *waste* they saw not. They understood not that she bestowed that oynment upon her Saviour, *in his unction*, as an *Embalming* in way of *preparation to his Buriall*. Surely even thus fareth it with many of us at the present: We see the great *waste* and *spoyle* that hath beene, and yet is made in the Kingdome at this day; waste of *Treasure*, and waste of *Blood*; and we are ready thereupon to cry out in our discontented passions, Ad quid perditio hæc? *To what purpose is all this waste?* But in the meane time (as we doe not know what the *purpose* of God herein is, so) we are not so privie to the *Counsell*s of *Superiours*, as that we can passe an unerring verdict upon their *Actions*. Wee know what the *Wise*man saith of the *Kings heart*; *The Heavens for height, and the Earth for depth, and the Kings heart can no man search*: And the like may we say of his *Great Councell*: Their counsell is for the most part *mysterious* and deep, locked up from vulgarities, not to be fadomed by common apprehensions, specially by those who look upon them at a remote distance, & so cannot take the true *height*, or just scantling of them. Now seeing we cannot pry into them, be we ware how we passe rash, and uncharitable censures upon them, least we fall into the number of those whom *Saint Iude* speaketh of, *who speake evill of Dignities, speaking evill of things which they know not*.

It will be a great deale more safe for us, and more profitable both for us and them, to turne our *Censures* our

Mur-

*Murmurings* into *Prayers*; Our censures upon them, and murmurings against them, into prayers for them. For this (I am sure) we have warrant sufficient, It is that which the Apostle exhorts to, and calls for, *1 Tim. 2. I exhort therefore, that first of all, Supplications, Prayers, Intercessions, be made for all men* (all sorts of men.) *For Kings,* Pray for Superiours. *and for all that are in Authoritie, that we may lead a quiet and peaceable life, in all godlinesse and honestie.* This is an exercise fit and proper for Subjects to pray for Superiours. And this doe wee. *Pray for them, not Curse them. Curse not the King, no not in thy thought, (saith the Preacher) And Curse not the Rich in thy Bed-chamber,* Eccles. 10. last. *Pray for them, not Revile them.* Had Paul beene aware who it was that he spake to, he would not have given him such language as he did. So much himselfe tells the people, alledging his Rule for it; *It is written, thou shalt not speake evil of the Ruler of thy People.* Ac. 23. 5. *Pray for them, I, though they should be persecutors, That is the Rule. Pray for them that persecute you.* This doe we, and doe we it in the first place. So the Apostle there prescribeth it, *first of all.* Oh that *murmurers* would but take out of this lesson, *to pray for Superiours first of all;* pray for them, before they let flye at them, or murmur against them, certainly this would take off the Edge of their *murmuring*: The more they prayed for them, the lesse they would murmur against them. Sure I am, *They which murmur most, are such as pray least.* To prevent the one, practise the other. *Pray for our Superiours.* Mat. 5. 44.

And that (as the Apostle there directs) *First for the King,* whom we acknowledge by a divine and speciall Providence, set over us, as a *Supreme Governour* in these his Dominions. Be we earnest with God for him, that he may be made a *Moses* to us, having *Moses his spirit* put upon

upon him, (and if it might be, *doubled upon him*, as King. 2. 9. 10. *Elias* his spirit was upon *Elisha*) a *wife*, and a *large spirit* proportionable to the charge committed unto him; that he may be *wise as an Angell of God*, (as the woman of *Te-koh* said to King *David*) able to discern betwixt good and evil: And with *Moses* his *head*, beg we for him also *Moses* heart, a heart *faithfull* to his God; that like *Moses* he may be as a *faithfull* servant, *faithfull in all the house of his God*: A heart *tender*, and affectionate towards his people, *Carrying them in his bosome*; (lovingly, tenderly, carefully) *As a Nurse beareth her sucking child*, (as the Lord requireth *Moses* to doe to his *Israel*;) So making him in *truth*, what he is by office, Patrem Patriæ, a *Father*, a *Nursing Father* to his People, Gods People. Every wayes a *Moses*, a *Saviour*, a deliverer to the *Israel of God*.

For all in Authority under him.

The high Court of Parliament.

Numb. 11. 17.

*ibid.*

Praying for him, Pray we also for those which are in *Authority* over us, under him. And here in speciall for the *Representative Body*, the great *Synedrion*, our *English Sanhedrim*, the supreme Court and Councell of this Kingdome, now assembled together in the name of God, to be unto their *Prince*, as those *seventie Elders* were unto *Moses*, a *Councell of Assistance*, to beare the Burden of the People together with him. For them beg we also, that God would do for them, what he there promiseth *Moses* to doe to his *Counsellours* and *Assistants*, viz. *take off the spirit which was upon Moses, and put it upon them*, even a spirit suitable, and proportionable to the Burden layed upon them. Making them a *Wise* and *faithfull Councell* to their *Prince*; and *Wise* and *faithfull guides* unto his people, leading them on in such wayes as God himselfe hath layed out for them, so as in due time they may conduct them through this *Red-Sea*, this *Sea of blood*, and this *wildernesse of Confusion*, whereinto at the present we are cast, unto a

*Canaan*,

Canaan, a Land of rest and peace, where Righteousnesse and Peace may dwell together.

And remembring them, forget we not the *Sons of Aaron*, who are now called together to consult about the businessse of the *Tabernacle*. For them also beg wee a Spirit proportionable to the worke which they have in hand: Eventhe same spirit that the Lord put upon *Bizaleel* and *Aholiab*, when he called them to the worke of the *Tabernacle*; *The Spirit of wisdom, and understanding, and knowledge, to know how to worke all manner of worke for the service of the Sanctuary, according to all that the Lord hath commanded.* Such a Spirit beg we for them, that so all things in this *Tabernacle-Temple-worke*, may be done, and performed according to the *Patterne in the Mounts*, according to the mind and will of God himselfe.

Assembly of  
Divines; for  
whom beg.  
Direction,

Exod. 31. 2, 3.  
Exod. 36. 1.

Act. 7. 44.  
Heb. 8. 5.

Begging direction and assistance for them, withall beg we a *bleſſing* upon their endeavours, that the *Rod of Aaron* may *Bud* and *Bloſſome*, and *bring forth fruit*. No such way to quiet the *murmurings* of the people as this. It was the Lords owne way which he bad *Moses* take, and make use of for this very purpose, *Numb. 17*. The people being subject to murmuring upon all occasions ( and in particular about the *Priesthood* ) ( as you have heard ) for a *Cure* of that *Disease*, the Lord directs *Moses* to take twelve *Rods*, according to the number of the *Tribes*, for every Tribe one, laying them up in the *Tabernacle* before the *Testimony*; And it shall come to passe, ( saith the Lord ) That the mans Rod whom I shall chooſe, shall bloſſome; and I will make to cease the *murmurings* of the children of *Israel*, &c. This was the meanes propounded. What the successe was the sequell of the Chapter will shew. It came to passe that *Moses* went into the *Tabernacle*, and behold *Arons Rod* which was for the house of *Levi* was budded, and brought forth bloſſomes,

A bleſſing up-  
on their en-  
deavours.  
The budding  
and bloſſom-  
ing of *Arons*  
*Rod*, the next  
way to ſlay the  
murmurings  
of the people.  
*Numb. 17*.

verſ. 2.

verſ. 4.

verſ. 5.

verſ. 8.



Vers. 10.

and *bleeded Almonds*; whereupon the Lord ordereth *Moses* to take that *Rod*, and lay it up in the *Tabernacle* before the *Testimony*, there to be kept for a *Token* against the *Rebells*, and (saith the Lord) *Thou shalt quite take away their murmurings*. I shall not need to tell you that the chiefe ground of our *murmuring* at this day, is (if not the same, yet) not unlike to theirs, about the *Priesthood*. O that the *wonder-working God* would be pleased to worke the like wonder in our dayes; that we might see the *Rod of Aaron* (which at the present through the Calamitie of the times seemes to lye secure and dead) to *Bud and Blossome*, and *Bring forth Almonds*; yeelding us, not onely *Hopes* but *Fruits*; *Hopes* of a quiet and comfortable *condition* to the Church, with the sweet and blessed *fruits* of a *Glorious administration* in it: No doubt but this would have a strong influence upon the present and future distempers of unquiet spirits, either to *cure* and *stay* their *murmurings*, or else to be a *witnesse* against them to all succeeding ages. This we know our God is able to doe, and this we hope he will yet doe. In the meantime, let us and all the Lords people *Stand still*, waiting, and quietly waiting upon our God for his *salvation*. It is good for us so to do, so saith the Church, *Lam. 3* *It is good that a man should both hope, and quietly wait for the salvation of the Lord*. I have done with the first Branch of this *Direction*, which (I confesse) hath taken more of my thoughts and your patience, then at the first in my intentions I allotted it.

Lam. 3. 26.

### *Stand still, not Wavering.*

2.

All men by nature unstable,  
some more  
then others,

Pass we now to the second, *Stand still, not Wavering*. This men naturally are very apt to doe, being all by nature



nature, ever since the *first man* left his *standing*, become very *unstable*: but some more then others: It is that which the Patriarch *Jacob* saith to, and of his sonne *Ruben*, Gen. 49. *Unstable as water. Water*, it is an unstable Element, seldome standing still; specially if there be any *wind* stirring; then we see how unequally and unevenly it moveth, being carryed this way and that way up and down. Such is the *Instabilitie* of some persons, they are (as Saint *James* saith of his *double-minded man*, Jam. 1.) *unresolved, uncomposed, unstable in all their wayes*, carryed this way or that way as the *tyde* runnes, as the *wind* blowes, up and downe like *waves of the Sea*. It is the same Apostles comparison, and it is an elegant one, Jam. 1. 6. *He that wavereth, is like a wave of the Sea, driven with the wind, and tossed.* A wave, you know what the motion of it is; how it riseth and falleth; now a *Mountaine*, by and by a *Valley*; now lifted up, by and by as much depressed againe. So unconstant and unquable is the motion of some Christians up and down; As their condition change, so doe they: In *prosperitie*, (when things goe well with them, heaven and earth smile upon them) their spirits are aloft, none higher: In *adversitie*, (when things runne crosse with them) as much dejected, none lower. Like men in a stresse at Sea (according to the Psalmists description of them,) *They mount up to heaven, they goe down againe to the depths, their soule is melted because of trouble.* Thus farre are they moved, inordinately moved, not knowing how to *Stand still*. Jam. 1. 8. Psal. 107. 27.

But thus should it not be with the Lords people, whatever their condition be, whatever their *straites*, *dan-* D.  
*gers*, *difficulties* be, (for that is the case which the Text leadeth us to) yet their *Direction* is, they must *Stand* Gods people ought not to be inordinate ly moved, whatever their condition be.  
*still*, not being *inordinately moved*.

Moved they  
say, & ought  
to be at the  
judgements of  
God.

perdifficile est  
hominem exuere  
e Laert.

but not Trou-  
bled.

Joh. 14. 11

*Inordinately moved* (I say) *Moved* they may be, nay ought to be. Christianitie doth neither require nor allow a *Stoicall Apathy*, a *Brutish stupiditie*, that men should not be affected with the hand of God, striking or threatning. Not to be mov'd with the apprehension of imminent impendent evils; what is it, but (as he saith) *Hominem exuere*, To put off the nature of man? Which seeing the *Eternall Sonne of God* was pleased to put on, the *sonnes of men* ought not to put it off.

Moved they may be, but not *inordinately moved*, not *Troubled*. So our Saviour giveth it in charge to his *Disciples*, Joh. 4. Fore-telling them of sad times a coming, of great *Tribulation* that they should meet with, in and from the world after his departure; *Let not your hearts be troubled* (saith he) *Mú Taparidw*. The word is emphaticall, taken from the royling and troubling of *waters*, where they are so stirred, as that the *mud* is raysted up from the bottome. That is properly *Taparidw*. Now Christians must beware that their hearts be not thus troubled. There is not the best heart but hath some *mud*, some *corruption* in the bottome of it, so as if it be stirred by inordinate passions, and perturbations, it will rise and roile the spirit. This was the case of the *Israelites* here in the Text; Apprehending the eminency of the present danger which they were in, their spirits were presently roiled, troubled, inordinately moved. And therefore *Moses* for the setting of them, biddeth them *Stand still*, Ne commoveamini, ac fluctuetis animo, (so *Innius* (as I told you) glosseth upon the word) *Be yee not stirred, troubled, disquieted*, with anxious and dubious thoughts, what shall become of you and yours? Give not way to diffident and distrustfull thoughts, so much as to call in question either the *power* or *presence* of  
God:

God: *Stand you still*, not doubting, not wavering. Thus should Christians doe in the like cases: In *straits*, in *exigents*, when they know not what to doe, nor which way to looke, then labour so to fix their soules by faith and confidence upon God, as that they may not stagger, they may not waver. It is Saint *Iames* his direction to him that would obtaine *wisedome*, or any the like mercy at the hands of God, *Let him aske in faith* (faith he) *nothing wavering*. *Modus inquisitionis, Nihil disceptans, hesitans*, not reasoning, not scrupling. This Christians are very ready to doe. Wee see it in the *Apostles* and *Disciples* of Christ, when they apprehended any imminent *danger*, or met with any great *difficultie*, they were ready to give way to carnall reasonings and doubtings. So did *Peter* when he was walking upon the Sea, treading of the watter, not finding his footing so firme as he made account of, he presently *cries out*, readie to give himselfe for a lost man, notwithstanding that he had his Masters *warrant* and *command* for that which he did. The *Disciples* the like in that *stresse at Sea*; notwithstanding that they had their *Lord* and *Master* with them, yet they cry out, *Lord, save us, we perish*. And afterwards comming unto a strange place, & having forgot to take *Bread* with them, they began to reason with themselves how that want should be supplied to them, notwithstanding that they had twice before had experience of the miraculous power of their Lord and Master in *multiplying of the loaves*, as himselfe telleth them. Such was their *weakenesse*: A weakenesse which our Saviour still reproveth them for, taxing their *Infidelitie* in giving way to those faithlesse feares, those carnall reasons and diffident doubts, *O thou of little faith* (faith hee to *Peter*) *Wherefore didst thou doubt? Why are*

Jam. 1. 6.

Christians very apt to be thus troubled.

Mat. 14. 30.

Mat. 8. 15. 4

Mat. 16. 7. 3

Mat. 9. 10.

Mat. 14. 31.

Mat. 8. 26.  
Mat. 16. 8

ye fearefull O yee of little faith? O yee of little faith, why reason yee among your selves? They are his rebukes to his Disciples upon the occasions aforesaid: Christians in like cases, in cases of *Danger* and *Difficultie*, are very subject to such carnall disceptations and reasonings, whereby their soules come to be disquieted and unsetled. But these they must beware of, not giving way to them, but labouring for *steady* and *stable* hearts; *Be yee also patient* (saith Saint Iames) *Stablish your hearts*. A great blessing where it is. A *Blessing* which Paul prayeth for, for his *Thessalonians*, 2 *Thess.* 2. *Now our Lord Iesum Christ, and God even our Father, &c. Comfort your hearts, stablish you.* Saint Peter the like for the Saints to whom he writes; *The God of all grace make you perfect, establish, strengthen, settle you*, 1 *Pet.* 5. What they beg for others, Christians should all seeke for themselves; *stable settled spirits*, that they may *Stand fast*, and *Hold fast*; So Paul exhorts those his *Thessalonians* in the place forenamed. *Therefore Brethren stand fast, and hold fast the Traditions which you have beene taught, &c. Let us hold fast the Profession of our faith without wavering* (saith the Apostle to his *Hebrewes*.) Thus should Christians *stand still*, standing their ground against whatever opposition they meet with in respect of the *faith* which they professe. Paul could not but wonder to see his *Galathians* so inconstant and wavering this way. *I marvel* (saith he) *that yee are so soone removed from him that called you into the grace of Christ unto another Gospell.* Such *Weather-cocks* are no ornament to the *Temples of Christ*. Such *unstable, unsetled, wavering spirits*, they doe not become those who have once given up their name unto God, and have his name called upon them. It is for them to *Stand still*, to have *stable heads and hearts*. Herein they shall be made

Jam. 5. 8.  
A stable heart  
a great blessing.  
2 *Thess.* 2. last.

1 *Pet.* 5. 10.

2 *Thess.* 2. 15.  
Heb. 10. 23.

Gal. 1. 6.

made like unto God himselfe, who is *immutable, unchangeable, I am the Lord, I change not*, Mal. 3. Such he is in his *nature*, Mal. 3.6.

And such he is in his *promises*; which may serve as a Reason why Christians should not *waver*; so the Apostle maketh use of it, Heb. 10. 23. *Let us hold fast the profession of the faith without wavering*; why? (*For he is faithfull that promised.*) Gods promises, they are the ground upon which a Christian *stands*. Now if the ground were *false and shaking*, they which stand upon it could not be blamed for shaking with it. But that being *firm*, no Reason why they should *waver*; but *Stand still*: which unlesse Christians do, they cannot *See the salvation of the Lord*. *Reas. 1.*  
The promises are stable,

(Which may serve as a second Reason:) So much we may collect from the Text it selfe. *Stand still, and see, &c.* A man that *wavers up and downe* can never take sure aime. He that would *See the salvation of the Lord*, must stand *steady, Stand still*. *Reas. 2.*  
Wavering hearts cannot see the salvation of the Lord,

*Vse.* And such a holy *stabilitie* let all of us in the feare of God be excited to seeke after, and labour for, that whatever *changes* come downe upon the world, yet wee may in our measure be like unto God himselfe, *immutable, unchangeable*. An *Exhortation* I thinke never more seasonable then at this day. I shall not need to tell you what *unsettled and unsteady times* we are fallen into; I shall onely make this use of it; *The more unsettled the times are, the more settled spirits we had need to labour for*: Unsettled spirits and unsettled times will not doe well together. A *swimming Brain* and a *feeling reeling-ship* will make but foule weather of it. If ever, now labour wee for *stable hearts*, steady and composed spirits, that whatever *Herickes*, whatever *Stormes and Tempests* come downe upon the *the* *Applic.*  
Labour we for a holy stability.  
Specially in these unsettled times.

the *world*, upon the *Kingdome*, upon the *Church*, upon the *State*, upon the *places* where wee live, upon *our selves*, yet we may *ride it out*, and that in some measure steadily, not being *inordinately moved*, though *moved*, but like a *good ship* at *Anchor*, though *moving*, yet wee may *Stand still*.

*Q.* I know now what your thoughts are. How shall this *stabilitie* be attained? How shall the *heart* be made so *steady* as that it may *Stand still*? As that a Christian may come to *ride steady* in a *stresse*, and particularly in such a *stresse* as that which is now come downe upon this *Church* and *Kingdome*?

*A.* A great and a usefull *Question*. In the resolution whereof, give me leave to take hold of that *Metaphor* which the *Question* (as I have propounded it) puts into my hand. A *metaphor* which many of you, (most of you) are familiarly acquainted with, and therefore I the rather make choice of it. You can tell me, by what meanes a *ship* may be made to *ride steady*: And let me tell you, that by the very like meanes the *heart* may be brought to be *steady*, so steady as that it shall not be inordinately moved in the greatest *stresse* of *Temptation* that can come downe upon it.

To make a *ship* *ride steady*, there are (as I take it) these four things principally requisite. She must be *well-built*, *downe-ballasted*, *low-masted*, *sure-anchored*. If any of these be wanting, she will never *ride steady*; bring we home every of them, and make use of them (by way of *Allusion*) to our present purpose.

*I.* First, The first requisite to make a *ship steady*, is, she must be *well-built*, which consisteth in two things. She must be built *strongly* and *artificially*; *strongly*, *well-timbered*, not *weake*; which if she be, she will *give way* in

How the heart  
may be made  
steady in such  
tempestuous  
times as these.

Illustrated by  
way of Allegory,  
from a  
ship riding at  
anchor in a  
stresse.

To make a  
ship ride steady,  
four things  
requisite.

It must be well  
built, viz.  
strongly and  
artificially.

in a stresse, and so prove *leakie*: Artificially, well-moulded, not *tender-sided*; which if she be, shee will prove *Waltrie*, and so make foule weather of every ordinary gale. And thus must the soule be built that it may *stand still*, ride *steadie* in a stresse; It must bee

Applied to the soule, which must be well built.

First, *Well-simbered*, well laid in with all requisite varietie of true, sound, substantiall, sanctifying *Graces*, which are to the soule as *Beames*, and *Timbers*, and *Ribs* to the *Ship*; without these, it is not an outward *formall profession* that will serve the Turne: It is not the outward *planke* or *sheading* of the ship, that will make her keep up *tithe* in a stresse; If she be not well *strengthened within*, she will (as I say, and you know) *give way*, and prove *leakie*. It is not an outward profession (how glorious soever) nor yet any *common Graces*, that will beare up, and beare out the soule in the *houre of Temptation*. Unlessse there be *aliquid intus*, unlessse it be well laid in, and strengthened *inwardly* (in the *inner Man* (as the Apostle calleth it) with sound and substantiall sanctifying *Graces*, it will give way. See an instance of it in *Hymeneus* and *Alexander*, sometimes *Pauls* followers and companions, they made an outward profession of the faith, and (no question) for the time a glorious one, but having nothing but an outward profession, not being well laid in, *inwardly now*, They made *shipwracke* of what they seemed to have. A truth which our Saviour illustrates (as you know) by the Parable of the *stony ground*, which receiving the *good seed* soone puts it forth againe in a faire promising blade; but no sooner doth the *Sun arise* and lie hot upon it, but presently not having *Earth* and *Root* to beare it out, it withereth & commeth to nothing. I shall not need to make any interpretation of the Parable, our Saviour hath done it to my hand in the *2<sup>d</sup> ver.*

I. Strongly, well-layed in with substantiall Graces.

Eph. 3. 16.

1 Tim. I. 19.

Mat. 13. 5. 16.



vers. 20, 21.

Job. 19. 28;

Mat. 7. 26.

Luk. 7. 49.

of the same Chapter, *Hee that received the seed into the stonie places, the same is hee that heareth the word, and anon with Ioy receiveth it, (making in outward glorious profession) but having not root in himselfe, (the root of the matter being not found in him, (as Job speakes) hee indureth but for a while; for when tribulation or persecution ariseth because of the word, by and by hee is offended.* I might here minde you of that other Parable of the *house built upon the Sand*, tending to the same purpose, shewing that the soule which is not *strongly built*, built upon a *sure foundation* (as Saint Luke explaines it) it will never indure the *storme of temptation*; but it will fetch way, and totter and shake, and in the end fall downe to the ground. Would wee then *stand still*, would we be steady in times of triall, not being *inordinately moved*, much lesse *overturned*, see that our *soules* bee well and *strongly built*.

I.  
First built upon  
on a sure founda-  
tion.

1 Cor. 3. 14.

A good Keele.

Make Christ  
our Keele.

First built upon a *sure foundation*, and that is *Iesus Christ*: *Other foundation* (saith the Apostle) *can no man lay then that which is laid, which is Iesus Christ*: He must be to our *soules* as the *foundation* to the house, or (to returne to the Metaphor in hand) as the *Keel* to the ship: If a ship have not a good *Keel*, all her *upper-worke* is to no purpose; If the soule bee not built upon Christ, all our *superstructures* will prove nothing worth; And therefore (in the first place) make wee him our *Keel*, laying our *soules* upon him, resting upon him, as the *floor-timbers* in a ship doe upon the *Keel*, bottoming all our hopes in and upon him, laying all the weight of our *soules* for salvation and eternall life upon him; not resting upon any thing else besides him, what end else we rest upon besides Christ, wee shall finde it at the best but a *Kelfe* (as you call it) a *false Keel*, not able to beare any weight, any *stresse*. That our *soules* may be well, and *strongly built*, let



let them be built upon him who is the *strong God*, (as he is called *Iſa. 9.*) upon him who by his Power upholdeth the whole *frame* of *Heaven* and *Earth*, even as the *Keel* in a ship doth all the *upper-works*, with all the *lading* in it. Iſa. 9. 6.  
Heb. 1. 3.

Having Christ for our *Keel*, our *foundation* being built upon him by *faith*, now see that our *soules* be well *timbred*, well furnished with other *Graces*, that (as *Paul* saith of his *Corinthians*) *we may be in every thing enriched by Christ*; not defective in any requisite *Grace*: be it *hope*, or *love*, or *zeale*, or *humilitie*, or *Patience*, or the like: Let it be our care that our *soules* may be *laid in* with some proportion of every of these. And here take heed that we doe not content our selves with *shewes* and *shadowes* of *Graces*; These will prove but as *sappie* or *rotten timbers* in a ship, which will beare no *stresse*) but make sure that our *Graces*, what ever they be for the *quantitie*, yet for the *quality* they be sound and substanti- all; *Heart of Grace* (as I may call it) That so we may be *strengthened with all might in the inner man*, according to the *glorious Power of our God unto all patience and long-suffering with joyfulness*, (as *Paul* prayeth both for his *Ephesians* and *Colossians*) here is the first Branch of this first *Direction*. The *soul*, that it may be *steady*, must be like a good ship, *built strongly*. 2.  
Then get the  
soul furnished  
with other gra-  
ces,  
1 Cor. 1. 5, 7.  
Eph. 3. 16.  
Col. 1. 11.

Secondly, And (as *strongly*) so (in the second place) it must be like a *well-built ship*, which is built *artificially*, *well-moulded*. Now (to follow the metaphor) when is a ship said to be well-moulded; why, when there is a due *proportion* observed in her *Dimensions*, a due proportion for *length*, an *breadth*, and *depth*, which if it be not observed she will never ride well. 2.  
Built Artificially,  
well-moulded,  
Which consisteth in a due proportion of Graces.

Thus must the *soule* be *moulded* (as I may say) that E 2  
would

Rom, 10, 2.

would ride well, and keep steadie, it must have a due *proportion in her Graces*; not a great deal of one, and little or nothing of another. As for instance, not a great deal of *zeale*, and little or no *knowledge*; this disproportion or defect the Apostle observed, & pitied in many of his countrimen the *Jewes*. *I beare them record* (saith he) *that they have a zeale of God, but not according to knowledge*. And is not this the record (my Brethren) which the Ministers of Christ may as truly beare unto some and many, as in this, so in other places of the Kingdome at this day (otherwise well-meaning Christians) that *They have a zeale for God, but not according to knowledge*. There is no proportion betwixt their *knowledge*, and their *zeale*; they have a great measure of the one, little or nothing of the other. Now it being so, it is no wonder that they are many of them so unsteadie, so unstable, so unsetled as by sad experience we see them to bee; carried this way and that way into errours of the *right hand*, and of the *left hand*, rowling too and againe, like *ill moulded vessels*, which are no content either to those that *fear* them, or are *Passengers* in them. Would we ever have steadie, stable hearts, labour for a due proportion in our Graces.

Get a large  
proportion of  
love.

1. Cor, 13, 2, 3:

And in particular, let me advise and perswade you to get a large proportion of one Grace, (a Grace wherein you shall not need to beare exceeding proportion) and that is that *Grace of Graces*, without which the Apostle will tell you, all other Graces are nothing, or as good as nothing, *viç.* the Grace of *Love*. Oh seek wee all of us after this *Grace*, that our soules may be (as I may say) well *laid out* with it: with love to *God*, love to his *Truth*, love to his *Ordinances*, love to his *Ministers*, love to our *Brethren*. Without this, what ever other graces  
wee

we have, we will never hold *steadie*; a truth which the Metaphor in hand illustrates very aptly. A *Ship*, be shee never so well and comely built, as for all *materials*, so for all other her *proportions*; yet if shee be *tender-sided* (as you call it) not well *laid out*, but pinched in the sides, shee will never be *steadie*. A very lively Embleme (mee thinkes) of a *straight-hearted* Christian, one who it may be hath some other commendable parts and Graces, as of *Knowledge* and *Zeale*, &c. I, but he is not well *laid out*, his *Bowels* are *strained*. It is Saint Pauls owne expression, 2 Cor. 6. complaining of want of *love* in his *Corinthians* towards himselfe, and his Ministerie; O yee *Corinthians* (saith he) yee are *strained in your own Bowels*; Their *Hearts* were not *laid out*, and enlarged towards his Person and Ministerie, as his was towards them in the unfeigned *desire of their good*. Now where the soule is thus pinched in, the *Bowels* thus *straightned* for want of *love*, no wonder that Christians are so fickle and unstable, as at this day we finde them to be; so ready upon every sleight occasion to take the *snuffe*, and to fly off from the *Ordinances* of God, unlesse they bee dispensed by such *hands*, and after such a *manner* and fashion as themselves like best; so ready to forsake the fellowship and communion of the Saints in the *publicke Assemblies*, and to run out into *Errors* both in *Doctrine* and *Practise*. Certainly (my Brethren) were our soules but laid out with this grace of *love* in any measure proportionably to some other graces that we pretend unto, and presume to be *owners* (if not *masters*) of, we would not bee so unstable, so unsetled, so soone taken off, and turned aside. It is the nature of *love* (as the Apostle telleth us, reckoning up the propertie of it, 1 Cor.) *to suffer long & much*; *to suffer much for God & from men*; for God, in standing for

2 Cor. 6.  
Vers. 12.

Vers. 12.  
One maine cause of unsteadinesse in these times, the want of love.

Heb. 10. 25.

1 Cor. 13. 4. 1.

vers. 5.

vers. 7.

2 Cor. 6. 11, 13.

his Truth against opposition; *from men* in bearing with the infirmities of Brethren. Neither is it easily provoked, *inwardly* (as the Apostle there goeth on) it is not easily sharpened or edged; but it beareth all things (all things tollerable) it indureth all things: And therefore (to draw towards a conclusion of this poynt) would we have our selves steady, get them layed out, get them enlarged: It is that which Paul begs from his Corinthians in the place fore-named; *O yee Corinthians, our mouth is open unto you, our heart is enlarged.* Now for a Recompence in the same (I speake as unto children) *Be yee also enlarged.* And give me leave, without either ostentation or flattery, to take up his words, and say unto you of this place, *To you our mouth is open,* (a mercy which I dare say) some of you, many of you, have heretofore begg'd at the hands of God; God hath heard your prayers, *Our mouth is open to you* and (let me speake it as in the presence of that God, who is the searcher of hearts) *Our heart is* (in measure) *enlarged* towards you in the unfeigned desire of your good, your peace, your welfare, *spirituall* and *temporall*; your happinesse, your salvation: *Now for a recompence in the same* (I speake as unto children, hoping that there are somewhere present that wil owne that spirituall relation) *Be yee also enlarged,* enlarged in your affections towards that *ministry* which heretofore (through the blessing of God upon weake indeavours) you have found effectuall for the begetting of some, and for the nursing up of others.

And now, O that all our hearts were but thus layed in, and thus layed out; layed in with a due proportion of all requisite graces, layed out with a large proportion of this Grace of Love, Certainly they would then be more steady then generally in these unsteady times they are; I,

so steady, as that though the whole world should turne round, yet we (like the *Polar stars* in the Heavens) should *Stand still*.

Secondly, A second *Direction* followeth: That a ship may be made to ride *steady*, she must be *downe-ballasted*, so bound downe to the water by some sad and ponderous lading, as that she may not be tossed with every blast or billow: In like manner the soule that would *Stand still* and be steady, it must be *ballasted, downe-Ballasted*; Ballasted, with what? Why with *sound Judgement*, and true Christian *Direction*, A Grace (whatever any hot and violent spirits in these times may speake or thinke of it) both usefull and necessary, as *Salt* to our *meat*, (for so indeed it is, the *Salt of all Graces*, seasoning persons, actions, words, without which they are all unsavory.) And will you know what it is? It is a *power or facultie to discern things which differ*: This I pray (saith Paul to his *Philippians*) That your love may abound more and more, in all knowledge and judgement, that yee may discern things which differ (so the old Translation reads it according to the Originall. A power or facultie to judge of things as they are, not according to *apparance*, but according to *truth*; and that not onely of the *lawfullnesse* or *unlawfulnessse* of them, but also of the *expediency* or *inexpediency*, *conveniency* or *inconveniency* of them, that so a man may order himselfe in his speeches and actions accordingly; which *David* maketh the property of a good man, he is one that *steereth his course* with this *Rudder*: A good man will guide his affairs with discretion, Ps. 112. This is judgement, this is *Discretion*: A grace needfull for all, specially for the *Ministers of the Gospell*, who being to goe before the Lords people, stand in need of a double portion of it, (specially in such times as these into which we are fallen)

2.  
Downe-ballasted, viz.

With judgement and discretion, which is the Salt of Graces.

Judgement, what it is, 1 Phil. 9.

John. 7. 24.  
2 Cor. 10. 7.

Psal. 112. 5.

A Grace most requisite for the Ministers of the Gospell.

len) that their whole *carriage*, all their *actions*, all their *speeches* maybe seasoned with it, specially those in publik, that so the *word* in their mouths may not (through want of this) be made *unsavory* to any, nor any of the *ordinances* of God made to *stink* in the nostrhils of meere *carnall men*. Not onely they, but all others, even all *private Christians* should looke out for their share and portion of it: It being a Grace so necessary to them, that without it they will never be stayed, never settled. What is it that maketh multitudes so *heady*, so *unstable*, so *unsettled* at this day as they are? So ready to cast off *received truths*? So ready to imbrace any *noveltie* that is obtruded upon them, specially if it have but a glosse of pietie set upon it? Alas, they are *unballasted*, they want *judgement* to discerne of things, to judge of them according to truth: And as for *discretion*, possibly some of them may take it for a *Dull Grace*, not fit for these *active* and *busie times*. (*Foolish Pilots* (who would not account them so?) That throw over their Ballaste in a streffe.) What wonder now if they *heave* and *set*, and are carried this way and that way with every billow, with every blast. *S. Inde* speaking of such, he fitly resembles them to *empty clouds*, *νεκρὰν ἀνέμῳ*, *clouds they are without water*, *Jud. vers. 12. carried about with winde*. It is so, you know, with light and emptie *clouds*; How are they hurried hither and thither according as the *winds* drives them? And all for want of *water*, which should be as *Ballaste* unto them to *ballance* them, (as *Elishu* phraseth it, *Iob 37. Do'st thou know the ballancings of the clouds?*) Would we come to *Stand still* in these unsettled and tempestuary times, take we in every of us some of this *Ballaste*; get we our hearts ballasted with some proportionable measure of *sonnd judgement*, and doe not dare to venter our selves upon the

Sam. 3. 17.

Requisite for  
private Chri-  
stians, special-  
ly in these  
times.

Jud. v. 12.

Job 37. 16.

Take heed of  
putting to Sea  
without Bal-  
last.

the differences and controversies of the times without it, we would account him an unwise *Pilot* that should dare to put to *Sea* without his *Ballaste*: *Vnballasted* *boats* may lye safe in the *harbour*, but to put to *Sea* (especially in a *stresse*) they cannot without eminent hazard. Certainly it would be a great deale better and safer for private Christians to containe themselves within the bounds of *knowne truths* (a safe harbour to them) then to venter rashly, and heedily upon the controversies of the times, which they cannot doe without eminent danger both to themselves and others. Before you launch forth into this *deepe*, into this *growne Sea*, I meane engage your selves in *Church differences*, which are now risen to a height, get your hearts thus Ballasted, *downe-ballasted*, with sound judgement and true Christian discretion. This will be a meanes to keepe you steady, so as you shall not be *tossed too and fro*, nor *carried about with every wind of doctrine*, (as *Paul* speakes to his *Ephesians*) much lesse make shipwreck of that *faith* which you have imbraced & professed, which otherwise you are subject to and in danger of. Lamentable instances of this kind the present times afford many. Should we coast along the shoare of the *English Church* in this Kingdome at this day, alas! How many such wracks shall wee see? How many *Vessells* (which might otherwise have bene serviceable and profitable) have by this meanes of late miscarried? Some *bilged* upon this *rocke*, others upon that; some runne a ground upon this *shelfe*, others upon that; some fallen into *quick-sand*, others into that: some fallen upon *Seperatisme*, others upon *Anabaptisme*, a third upon *Familisme*, a fourth upon *Antinomianisme*, all in hazard to be lost (at least to the *Church*) unlesse God be the more mercifull to bring them off; and all this for ad-

*Ephes. 4: 14.*



venturing to put to Sea without their *Ballaste*. O that wee may all of us be warned by their miscarriages, not daring to make the like adventures before we have taken in some good proportion of this *Ballaste*, which may *keepe downe* our spirits unto truths received; So as whatever *Errors* breake in upon the Church, to the disturbing and disquieting of the *Peace* of it, yet wee may ride it out, and doe what *Moses* here requires from the people, *Stand still*. Here is a second Direction; Passe we to a third.

Thirdly, That a *ship* may be *steady*, and *ride steady*, she must be *low-masted*, (and I might adde *low-built* too) *high-carved*, and *Tante-masted* ships, they will fetch way in a stresse; and therefore (as you know) the use at such times is, to strike the *Top-masts*, and if need be to cut all by the *Board*, that so the wind may have the lesse force and power over them. I know your thoughts here run before me in the application. That the *soule* may be *steadie*, it must be *humble* and *lowly*, not *high-minded*, if so, it will be *heady*. It is not for nothing that *Paul* putteth these two together, *heady, high-minded*, 2 *Tim.* 3. seldome shall we finde them asunder. Surely it is none of the least causes why many in these dayes are so *heady*, *præcipites*, *Rash* and *præcipitate* in their courses, they are *high-minded*; *inflat*, *puffed up*, (which some (with no great mistake) read *excæcati*, *blinded*) *swollen* with some high conceits, high thoughts of themselves of their owne *deserts*, their owne *parts*, their owne *gifts*, it may be their owne *perfections*. In the meane time looking overby, and superciliously upon others, whom they apprehend to be inferiour to themselves; No wonder if such soules be *unstable*, running from errour to errour: Alasse the *winde* hath too much

3.  
Low-masted  
and Low-  
built.

A humble and  
lowly soule.

2 *Tim.* 3. 4.

*August.*  
*Aquin.*  
*Vid. Bez. ad*  
*loc.*

much power over them for them to *stand still*; A *stable* soule must be a *humble*, a *lowly* soule.

And how *steadily* doth such a soule ride it out in all weathers, come what will come? it *rides sonnge* (as you say) lying under the *winde*, not feeling much of it; whilst in the meane time those *high-carved* and *tall-masted vessels*, men of high thoughts and concepts, are *tossed* to and fro, and (it may bee) soone *over-set*, and *over-turned*. I shall not need to minde you how many (otherwise usefull) *vessels* have miscarried this way. I suppose there is scarce any of us but our owne experience can furnish us with some instances of this nature, making good this undoubted truth; that *there is no one thing that sooner over-sets and over-turnes the soule then Pride*; and amongst all Prides none so soone as *spirituall Pride*, when men shall be proud of the *Graces of God*: Would we in our owne particulars be secured from the like miscarriage, and would we be steady in these unsteady times; O take the Apostles Counsell to his *Colossians*: *Put wee on as the Elect of God, humbleness of minde*, Col. 3. 12. *Col. 3. In lowliness of minde each preferring others before our selves*, (as the same Apostle presseth it upon his *Philippians*.) Phil. 2. 3.

A humble soul  
rideth steady  
in all weathers

And thus *thinking meanly* of our selves, doe not either *promise* or *seeke high things* to, or for our selves; It is that which the Lord bids *Jeremie* say to *Baruch*, *Jer. 45. telling him what God was about to doe, viz. to breake downe what hee had built, and to plucke up what hee had planted, to bring desolation upon the whole Land*; And (saith hee) *seekest thou great things for thy selfe, seeke them not*; Let it be spoken to every of us, as counsell very seasonable for the times into which we are fallen. God at this day amongst us, (who but seeth it?) he is *breaking downe*

Seek not high  
things for o-  
thers.

Jer. 45. 4, 5.

what he hath *built*, he is *plucking up* what he hath *planned*: Great are the *desolations* which he hath brought upon this Land already, yet threatening greater; And what do wee now seek *great things*, *high things* for our selves? Are our eyes upon *great estates*, *high places*, upon *riches* and *honours*, and *dignities*, and *preferments*? Doe wee seeke these, promising or propounding them to our selves? Alasse, doe it not in such times as these; if God may but doe that for us which he there promiseth *Baruch* to doe for him, viz. *Give us our lives for a Prey to our selves*, it is more then we deserve, and more then many of our Brethren elsewhere have found. Alas, how many thousands of them, have had not onely their *Estates*, but their *Lives* also given as a *Prey to others*? How many of them have beene, and dayly are *numbred to the Sword*? O, if the Lord may but give us our lives as a *Prey unto our selves*, it is *mercy*, and a mercy beyond our deserts; I, and more then we can promise to our selves. Take heed in the meane time of promising *great things to our selves*. Take heed of *building our nests on high*. It is an expresseion which the Spirit of God is pleased to make use of more then once; *Though thou shouldst make thy nest as high as the Eagle, I will bring thee downe from thence*, (saith the Lord speaking to *Edom*) Jer. 49.] *Though thou set thy nest amongst the Stars, thence will I bring thee downe*, (saith the Lord, speaking to the same *Edomites*) Obad. 4.] *Woe to him that coveteth an evill covetousnesse to his house to set his nest on high* (saith the Prophet *Habucuck*) Hab. 2.] The *Metaphor* is elegant, and for the sense of it obvious enough: To *build the nest on high*, what is it but to propound and promise great things, *high things* to a mans selfe? Now this take we heed of, specially in such times as these: If we doe it, we will never be stable, we shall never

Verf. 5.

Promise not  
great things to  
our selves.

Jer. 49. 16:

Obad. v. 4:

Hab. 2. 9.

never *Stand still*. A Truth which that Metaphor illustrates very aptly. *Birds* which build their *nests on high* in the tops of the *Cedars*, or other Trees, wee see how they wave to and againe with every wind, ready to have nests and all over-turned; whilst in the meane time those Birds which build upon the *ground*, or in the *shrubs* and *bushes*, they sit quiet and still. Surely thus will it be with those who build their nests on high, that propound and promise great things unto themselves; if *stormes* come downe upon them, if they meet with troubles and disasters, if they be driven from their house and *home* (as many of our Brethren at this day are;) Alas, how doth this shake and disquiet them? To see all their *designes* dashed, their *hopes* made abortive, their expectations frustrated, they cannot beare it, they cannot brooke it, it commeth neere them, and shaketh them terribly.

They which build their nests on high will never be stable.

It is the speech of the Prophet *Jeremy* unto the house of the King of *Judah*, Jer. 22. 23. *O inhabitant of Lebanon, that makest thy nest in the Cedars, how gracious shalt thou be when paings come upon thee, the paine as of a woman in travell?* The people of the *Jewes* generally (specially those of the *Court*) they were a *secure people*, promising peace and tranquillitie, and prosperitie to themselves; they made their nests amongst the *Cedars*, thought themselves out of the reach of what ever dangers. I, but what saith the Lord to them? *How gracious shalt thou be when Paings come upon thee?* When sudden, unexpected, unlooked for evils and judgments over-take you, what will you then doe? Let it be spoken to all secure persons amongst us, the *Inhabitants of Lebanon*, those who make their nests amongst the *Cedars*, promise or propound great things, high things to themselves.

Jer. 22. v. 2.

Perf. 23.

selves. O what will you doe when judgements come downe upon you as *Pangs upon a woman in travell*, suddenly, unexpectedly, unavoidably? That we may not be inordinately moved with such stormes that we may feele little of them; learne we of that little bird the *Larke*; which though she flye high, as high as any bird (if not higher) yet she builds low, as low as any. Let we our soules rise *high*, mounting up aloft to heaven-ward in heavenly contemplations, but *build low* in regard of temporal expectations.

Learne of the  
Larke to flye  
high, but build  
low.

Specially in  
Evill times.  
Jer. 48. 28.

vers. 29.

Specially in such times as these: It is that which the Prophet *Jeremy* sayth by way of threatning against *Moab*, Jer. 48. *O yee that dwell in Moab, leave the Cities and dwell in the Rock, and be like the Dove that maketh her nest in the sides of the holes mouth.* *Moab* had beene proud and haughtie, so it followeth in the next words. *Wee have heard of the Pride of Moab, he is exceeding proud, his loftinesse, and his arrogancy, and his pride, and the haughtinesse of his heart.* *Moab* had built his nest on high. I, but the Lord by his Prophet there tells them, they should be brought downe, and made to *build lower*, to take up with a meaner condition. That which is there said against them by way of *threatning*, let it be spoken unto us by way of *Counsell*. What is there said of *Moab* may as truly be said of *England*: *England* through her long continued peace and prosperitie, she was become *proud* and *haughtie*. Who is there but hath heard of the *pride of England*? Not long since she was exceeding proud; Certainly so would our *fore-fathers* have thought, had they but seene this their *daughter* in her late *Raffe* and *Pompe*. I, but now God (as he hath in measure already done) he seemeth to be about to *pull downe the pride of England*, having already stript her of many ornaments,

many superfluities. O let all of us be now like the *Dove*, contenting our selves with lower and meaner *Lockers*, stooping to meaner conditions if God shall see them fitting for us. We know not how low the condition of the *Kingdome* in generall, or any of us in our own particulars may yet be. By way of preparation to what may come, let all of us be dealing with our owne hearts afore-hand, labouring to bring our spirits *low*, and so low as that yet they maybe beneath our condition. If a *ship* be *over-masted*, she will be *top heavy*, *never steady*. And thus is it with a man whose spirit is above his condition, he will never be *stable*. True it is, a ship that is *under-masted* will never be *good for sayle*, and so a man that hath not a spirit in some measure proportionable to his condition, he will never be *active*, nor very *serviceable*: But yet let it rather be *under*, then *over*, specially in such times as these.

Lay our spirits  
beneath our  
condition.

*Calamitous times, they are stooping times.* When the *winde* is aloft, and the *Sea* is growne, and men ride for their lives, it is no time then to put out *tops* and *top-gallants*, & *flags* and *streamers*. Surely such are the times that are come downe upon us: No times to lift up our *heads* or *hearts*, no times to put out flags and streamers of *pride* and *prodigalitie*. If ever, now *stoope*, humbling our selves under the *mightie hand* of God, bring wee our hearts *low*, that (apprehending our selves unworthy of the least mercy) we may be contented with whatever condition providence shall please to allot us. Taking this course, we shall find it of singular use for the quieting and stablishing of our spirits in the midst of these tempestuous and unquiet times, (which threaten no lesse then ruine to all those that look upon them, and are imarked in them) so as whatever *stormes* arise, yet wee may

Calamitous  
times, stooping  
times.

may ride it out, and in our measure *Stand still*. I passe to the fourth and last *Direction*.

4.  
Sure-Anchored.

To Sure-Anchoring, three things requisite,

Fourthly, That a ship may ride steady in a stresse, she must be *sure-anchored*. By that meanes, though moving, yet she keepeth her station, *Standeth still*. To prosecute the Metaphor. To the sure-anchoring of a ship, there are three things requisite. First, the *Anchor* it selfe must be *sure*: Secondly, the *Ground* on which it is cast must be *good*: Thirdly, the *Cable* wherewith it is fastned must be *strong*. And all these must the *Soule* have a regard unto that would ride it out, and *Stand still* in the stresse of Temptation and Tryall.

1.  
A sure-Anchor, viz. Faith, Heb. 6. 19.

Faith fitly compared to an Anchor.

First, It must have a *sure Anchor*: Now what that is, the Apostle will tell you in that place well knowne, *Heb. 6. Which Hope* (saith he) (or *Faith*, for they are neere a kin, so neere as that they are often taken the one for the other) *Wee have for an anchor of the soule both sure and steadfast*. The *soule* of a Christian in this *world* it is as a *ship at Sea*, subject to stormes and tempests of Temptations: In these stormes, unlesse it have an *Anchor*, and a *sure Anchor* to ride by, it will be driven too & fro to the great both *disquiet* and *danger* of it. Now this Anchor is *Faith* or *Hope*, and very fitly may it be so called. An *Anchor* being let fall, (as *Calvin* well applyes the Metaphor) it passeth through the *waters*, maketh way through all the *waves* and *billowes*, never staying till it come at the *bottom*; where taking hold of the *ground* which lyeth out of sight, by a secret and hidden force it *stayeth* the *ship*; so as though it be *moved*, yet it is not *removed*, but still keepeth her station: Of such use is *Faith* to the *soule*. When the *soule* is in a stresse: tossed with the waves and billowes of *Temptations* and *Tryalls*, threatening to swallow it up, *Faith* breakes through all, never rest-



resting untill it come at *God* himselfe, who is *invisibile*, and taking hold upon him, by a secret force it stayeth the soule, keepeth it from being driven upon the *rocks* or *sands of Desperation*. An Anchor, and a *sure Anchor*, a *Sheat-Anchor*, an anchor which the soule may trust to, which it may ride by, and *live* by, in whatever stresse can come downe upon it. *The just shall live by his Faith*, <sup>2 Hab 4.</sup> (saith the Prophet *Habbacuck*) live by it, even in the *jawes of death*; as a ship which riding at Anchor in a stresse is said to live by it. Would wee then have our soules stayed (as at all times so) in these tempestuous and troublesome times which are come downe upon us (wherein almost every day presents us with new feares, new dangers) make we use of this *Anchor*.

Onely taking heed that it be an Anchor like that which the Apottle there describes, *Ἀγκυρὰς ἰσχυρᾶς, a sure and steadfast Anchor* that will not deceive us.

2. But how shall we be sure that our *Faith* is such, and will prove such?

A. Not to goe from the Metaphor in hand. To make an Anchor *sure* and *firme*, there are two things requisite. It must be *Good Iron*, and *well wrought*. And such must our *Faith* and *Hope* be, if we would have it *firme* and *sure*. To make faith a sure-anchor, two things requisite.

First, It must be first a true, *sound, solid, substantiall* faith: *Faith*, not *Fancy*. Such, (and no better) are the *Hopes* which meere naturall men stay their soules with in times of danger; whatever befalls others, and threatens them, yet they *hope well*. But what is that *Hope* of theirs? Nothing but *Fancy*. A light imagination grounded upon some *possibilities*, at best some *probabilities*. They conceive a *possibilitie* of escaping the danger, and happily they apprehend some probable wayes and meanes where- It must be solid & substantiall.

Vaine Hopes,  
like brittle I-  
ron that will  
never make  
good Anchor.  
Job 8. 13, 14.

by they may secure themselves from it; and hence spring their *Hopes* wherewith they beare up their *Hearts* and *Heads*. Now alas these are but vaine and brittle hopes, like *spalt* and brittle *Iron* that will never make good *Anchor*. There is no trusting to them, they are *Perishing* Hopes. So *Bildad* in *Job* saith of them, *Job* 8. *The Hypocrites hope shall perish; whose Hope shall be cut off, and whose trust shall be as the Spiders Web.* A *Spiders Web*, it is spunne (as you know) out of the *Spiders owne Bowells*. And such are the hopes of *Hypocrites*, and meere carnall men, they are but *webs* spunne out of their *owne Bowells*, nothing but a *Contexture* (as I may say) of some probabilities and possibilities, which they fancy to themselves. No trusting to such Hopes. *Spiders threads*, though they were twisted never so many double, yet they would never make a good *Cable*. Had we never so many possibilities and probabilities represented to us, yet trust not unto them. Looke we out for better *Hope* then this, viz. a sound, solid, substantiall *Hope* or *Faith*: A *Hope* spunne (as I may say) out of *Gods owne Bowells*; or (to hold to the Metaphor) a faith digged (as I may say) out of the *Mine of the Word*. No other *Mine* will afford *Iron* to make this sure *Anchor* of: It must be *Gods owne Mine*, the *Scriptures*. There we shall meet with many rich *veines* of precious *promises*; these are (as I may say) the *Mettall*, the matter and ground-worke, out of which a true faith, a sound and sure hope is drawne.

2.  
A Faith well-  
wrought.

First, Which then (in the second place) must be well-wrought, viz. by the *Spirit through the Word*. Even as in the forging of an *Anchor*, there is the *Smith*, the *Fire*, and the *Hammer*: so here in the working of this *Faith*, the *work-man* is the *Spirit*, which is therefore called the *Spirit of Faith*, being the Principall efficient of it.

1 Cor. 4. 13.

ir. The *Fine* and *Hammer*, that is the *word* in the ministry of it: *Is not my word like as a fire*, (saith the Lord) *and like a Hammer?* Jer. 23. Such is the Word in the mouth of Gods Ministers, being accompanied by the Spirit. Now it is as a *fire* for the *softning* of the heart, and as an *Hammer* for the *forging* and fashioning of it. Would we then have our Faith and Hope *firme* and *sure*, see we that they be thus wrought. And for that end put we our soules into the hands of this *Work-man*, by a constant and confidionable attendance upon the *Word*, which let us daily and frequently meditate upon, working the promises upon our owne Hearts. An *Anchor*, it is not *forged* at one *heate*, nor *welded* with one *stroke*: It must into the fire againe, and againe, and have stroke after stroke, and piece after piece. A sure and sound faith, it is not ordinarily wrought by one *Act*, but many. There must be an *inculcating* of the promises of God by frequent *meditation* and *Application*, laying on one promise after another, and working them on upon the soule. Here is the first thing requisite to this *sure-Anchoring*; the *Anchor* it selfe must be *sure*.

Secondly, The second requisite is, that the *Ground* on which the *Anchor* is cast be *Good*; good ground fit to Anchor in. Now to make it so, there are (as you know) two things requisite. It must neither be *Foule* nor *False*: Not *Foule*, but *Cleare*; free both from *Rocks* and *Wrecks*, which are subject to chafe the *Cable* in pieces: Not *false*, but *firme*; so as the *Anchor* may not come home. And even such a *ground* must a Christian choose for his *Faith* and *hope*, that would ride it out, and *Stand still*. The ground of his *Hope* and *Confidence* must neither be *Foule* nor *False*.

First, Not *Foule*: Such is the *Hope* and *Confidence* that

2.  
Good & firme  
Ground, nei-  
ther Foule nor  
false.

1.  
Not foul  
Ground.

Psal. 62. 10.

A Lesson for  
Souldiers.A Lesson for  
all.

Prov. 12. 3.

2.  
Nor false  
Ground.

wicked men put in their *ill-gotten goods*, got whether by *Oppression* or *Fraud*: neither of them to be trusted in. *Trust not in oppression, become not vaine in Robbery* (saith the Psalmist.) This *David* there speaketh more, specially to his *Souldiers* (as our *Aynsworth* observes upon it.) And indeed it is a Lesson very proper for men of that Profession: If there be any of them here present this day, let them carry it away with them, carrying it both into the *field*, and from the field to their owne *Houses*: *Trust not ye in Oppression*, in unjust Extortions, or fraudulent Injuries; *become not ye vaine in Robbery*: make not your selves *vaine* and *vile* in the eyes of others, by violent and unwarrantable *Plunderings*, and *Spylings*, and *Robbings*, seeking thereby to enrich your selves. Hereby (as you wrong others now) you will but deceive your selves in the end; specially if you put any *confidence*; any trust in goods so gotten, both waies becomming *vaine*. An Instruction very proper for them, and not improper for others. Let all of us this day carry it home with us. Are we the owners or possessors of any *ill-gotten goods*; goods gotten by *Oppression* or *Fraud*, by *Violence* or *Deceit*? Trust not to them, nay take we heed of them, they will be but as *Rocks* and *Wrecks* to chafe in sunder our *Cables*; confidence so placed will never hold. No more will that *confidence* which is placed in any *indirect*, unlawfull, and unwarrantable waies and meanes for the securing or delivering of our selves. That of the *Wiseman* is exprest, *Prov. 12. A man shall not be established by wickednesse*. Would we ride *Sure*, take wee heed that we cast not *Anchor* upon *Foule ground*.

Secondly, No nor yet upon *false ground*. Such are *Riches*, though *well-gotten*, and truly come by, yet they are but *false-ground*, *Uncertaine Riches* (as the Apo-

stle

file calleth them) and therefore (as he there presseth it) not to be confided in. *Charge them that be Rich in this world that they trust not in uncertaine Riches.* So also the Psalmist in the place fore-named, prosecutes his charge. *Trust not in Oppression, become not vain in Robbery; If Riches increase set not your Hearts upon them.* [If Riches, Cajil, (saith the Originall) a *Power of Wealth*, or *Powerfull-Wealth*, (as *Aynsworth* renders it) If they increase and flow in upon us, though it be at the *right Channell*, by honest and good wayes, (as *Calvin* and other Expositors interpret that Clause) yet *set not our Hearts upon them, trust not in them; cast not Anchor upon this ground.* If we doe, we shall find it no better then a *quick-sand*, false ground. Our Anchor thus cast, it will come home, so did the *poore-Rich mans* in the Gospell: Having heaped up a *masse*, and as he thought, a *mountain* of wealth, he casts anchor upon it, hoping to ride by it many *dayes*, nay *yeares*; *Soule, Soule, take thy ease, thou hast goods laid up for many yeares.* I, but see, the ground being false, his Anchor comes home the first night. *Thou foole this night, &c.*

Tim. 6.17.

Psal. 62.10.

Luk. 12.19.

vers. 30.

I might say the like of whatever it is that the soule can put any confidence in besides God. Be it out of our selves, in any creature in earth or heaven; or be it within our selves, in any Gifts, whether of nature, as strength or wit, or the like, whereby we may thinke we shall be able to shift for our selves; or Gifts of Grace, whether Common or Saving. In none of these may a Christian put any confidence. As for saving, Sanctifying Graces, the Jesuite saith well; A Christian may take up confidence from them, but not put any confidence in them: Take up confidence from them, as they are evidences of Gods love, and favour towards him; but not making them a

ground of Confidence, not resting upon them. This if we shall doe, they may faile us, I meane as touching the sense and apprehension of them. The case is common and ordinary; In *Satanicall Temptations*, and *Divine desertions*; Gods dearest Saints come to *doubt*, and *question* whether they have any truth of Grace or no. Now in such cases, should wee make them the ground of our confidence, our Anchor would come home, our trust would faile us. And therefore, that we may ride it out in all weathers, taking heed of both these, *foule-grounds*, and *false-grounds*; cast wee our Anchor upon *Good ground*.

This good  
Ground onely  
in Heaven.

Calv.  
Pareus.

Cast Anchor  
within the  
Vaile.

Making God  
alone our con-  
fidence.

Psal. 65. 5.

2. And where is that to be found? *A.* Why in *Heaven*. Here is a difference, and a remarkable one, betwixt this and other *Anchors*, (as Interpreters upon that sixth of the *Hebrewes*, commonly observe) They are cast *downwards*, this *upwards*. *Faith* (or *Hope*) it is an *Anchor* (saith the Apostle there) *which entreth to that which is within the vaile*, entreth into *heaven*; whither Christ our *High-Priest* is gone to make *Intercession* for his people, as the *High-Priest* under the Law was wont to go *within the vaile* of the Temple. And here we must cast *Anchor* if we would have it *sure* and *steadfast*, so as we may ride steady by it. Cast it within the *vaile*, in *Heaven* upon *God* himself. Shall we cast it upon any thing *without the vaile*, upon any thing of this side *Heaven*, or upon any thing in *Heaven* besides *God* and *Iesum Christ* (as poore deluded *Papists* doe upon their *Saints* and *Angells*?) It will come home and deceive us when we have most need of it. Learne we therefore all of us to make *God*, and *God* alone our *Confidence*, *He is the Confidence of all the ends of the earth* (so the Psalmist calls him :) Make wee him our *Confidence*. So did *David* for himselfe. *At what*

what time I am afraid I will trust in thee, Psal. 56. And he would have others to do the like, and that at all times. Trust in him at all times ye people, Psal. 62. And this doe we, (as at all times, so) specially in these unsteady and unstable times. Resolve we to make not man, but God our confidence. The former we have made tryall enough, (I feare too much) of. And we see how that anchor hath come home, how that confidence hath failed us. That which David hath written wee may signe to, Psal. 62. Surely men of low degree are vanitie; and men of high degree are a lye; to be layed in the Ballance, they are altogether lighter then vanitie. Whatever they be, be they never so great, nay never so good, yet take heed how wee trust in them. If we doe, it is both possible and probable, at one time or other our Anchor will come home. Let God be true, but every man a lyer. Such are all men as men, lyers both Actively and Passively, subiect to Deceive, and be deceived. God alone is Immutable, Vnchangeable, like firme ground which will not, cannot give way. Would we ride sure, Anchor upon him. Here the Iesuite himselfe will yeeld us a Tutissimum est, that it is the safest course so to doe, Totam in sola, To place our whole trust and confidence in the alone mercy of God, and merits of Christ for Eternall Salvation. And doe we the like for Temporall salvation. Vse meanes (as David would his Bow and Sword) but trust not in them. I will not trust in my Bow, neither shall my Sword save me: Make God alone our Trust. By that meanes may wee come to Stand still, to ride sure and steady in all weathers, not to be changed in the midst of changes. In the Lord put I my trust (saith David) how say ye then to my soule, flee as a Bird to your mountaine? Psal. 11. They which trust in the Lord, shall be as Mount Sion, which cannot be removed, but abideth for ever, Psal. 125. Psal. 125.

Thirdly,



3.

A strong-Cable.

A firme Resolution.

Heb. 10. 35.

Heb. 3. 6.

Gen. 32. 26.

Psal. 42. last.

Job 13. 15.

An Emblem of Faith conflicting with Temptation.

Thirdly, The third and last Branch of this *Direction* is behind, I will dispatch it in a word. The *Anchor* and *ground* being good, now what wants but a *strong-Cable* to fasten the *Anchor* to the ship? Thus the soule having placed and pitched her confidence upon God, what wants now but a firme and *strong-Resolution* not to let that confidence goe? *Cast not away your confidence* (saith the Apostle to his *Hebrewes*) Heb. 10. Let not this *Anchor* slip, hold it *fast*. *Whose house we are if we hold fast the confidence*, (saith the same Apostle) Heb. 3. If the *Cable* breake or slip, so as the ship be put from her *Anchor*, she is presently a drift in danger of running upon the *maine*, of striking upon *Rocks* or *Sands*. Thus if the soule have once let goe the confidence which it hath on God, and so be put from its *Anchor*, it is now driven too and fro like a *Wease*, not knowing where to rest, being in continuall and eminent danger of miscarriage. And therefore whatever come, however God be pleased to deale with us, yet put on this *Resolution*, not to let him goe. *I will not let thee goe*, (saith *Jacob* :) But still to *hope* in him; *Still hope thou in God* (saith *David* to his disquieted soule) still to *trust* in him; *Though he kill me, yet will I trust in him* (saith *Iob*.) A resolution (methinkes) most lively emblemized and shadowed forth by a *ship riding at Anchor in a strese*: Where the *Anchor* brings downe her head as if it would pull her under water, insomuch that the waves and billowes oft-times rake over her, it may be from head to stearne, as if they would sinke her, swallow her up; yet for all this she holdeth her hold, and will not let the *Anchor* goe: Come what will come she will ride it out, and if she sink, she will sink at *Anchor*. A most lively *Emblem* of a beleiving soule conflicting with *Temptation*. The *stormes* come downe upon it,

it, the *waves* rise and beate upon it, I, it may be, goe over the head of it: (It is that which *Jonab* saith of himself in a litterall sense; *All thy billowes and thy waves passe over me*, Jon. 2. And wee may heare *David* saying the same of himselfe in a metaphoricall sense, *All thy billowes and waves are gone over me*, Psal. 42.) Threatning to drowne, to sinke, to swallow it up. Yet for all this, the soule having cast *Anchor*, fixed its confidence upon God, it will not let it slip: come what will come, what can come, it is resolved to hold its hold: If it *sinke*, it will *sinke at Anchor*; If it *perish*, it will perish with God, and *Iesus Christ in the Armes of it*; A Resolution fit for a Christian. And such a Resolution let every of us put on at this day. A *storme* is come downe upon the Kingdom, (the *ship* wherein we are all imbarcked) the *waves* are up, the *Sea* is growne, what shall we doe? Why, whatever we doe, let not our *Cable* runne out, let not our *Anchor* slip; let not goe the *Hold* which wee have of our God; cast not away our *Faith* or *Confidence*: Remember it is our *Anchor*, it is that we must live by; If that be gone, all is gone. It is not here with the *soule* as it is with a *ship*: If a ship be put from her *Anchor*, yet she may put into some harbour or other where she may be safe; But if the soule be wholly put from this *Anchor*, what harbour shall she put for? Now there is nothing but *Seas*, and *Rocks*, and *Sands*, nothing but present desperation, and future destruction to be expected. And therefore, (to close up this point which hath carried away my thoughts through the aptnesse and sweetnesse of the metaphor which I fell upon) having once cast this *jure Anchor* upon this *Cleare* and *firme Ground*, having placed our confidence upon God, now hold the head of the soule to it, with the *Cable* of a firme and strong resolution, re-

A Resolution  
fit for the  
Times.

solving not to let our *confidence* goe. By this meanes the soule being thus *surely Anchored*, it may come to ride it out in all weathers, and that in some measure *steadily*; so as though it be *moved*, yet it shall not be *removed*, but *Stand still*. And thus I have at length also done with this second Branch of this seasonable *Counsell* handled unto us in this word, *Consistite*, *Stand still*, not *wavering*. I passe to the third.

### Stand still, not Flying.

3.

D.

Gods people  
must stand  
their ground  
against all E-  
nemies, Spiritu-  
all & Temporall.

I.

Against Spiritu-  
all Enemies, Satan &  
Anti-christ,

Thus were the *Israelites* at this time ready to doe: Some ready to flye from the Enemy, could they but have found a passage to breake out at; others as ready to flye to him. *Moses* interdicts them both with this one word of *Command*; *Stand*, *stand-fast*, *stand-still*, requiring them to stand their ground, to keepe their *Quarters* and *Stations*. And this should the Lords people doe in like cases against all their Enemies; be they *Spirituall* or *Temporall*. *Spirituall*, *Satan* and *Anti-christ*; *Temporall*, cruell and bloody *Persecutors*; all represented and shadowed out here by *Pharoah* and his *Host*, as I shall show you in the prosecution. And against all these should the Lords people stand their ground.

I.

Against Satan.  
Eph. 6.12.

First, Against *Satan* and all the *Power of Hell*: Those *Principalities*, and *Powers*, and *Rulers of the Darknesse of this world*, those *unprincipled*, those *Spirituall wickedneses in high places*, (as the Apostle describes them, *Eph. 6.*) These are the chiefe Enemies (as the Apostle there tells us) that Christians have to combate and conflict with. Enemies represented by *Pharoah* and his powerfull Army here pursuing the *Israelites*. Even thus doth *Satan*, with all the *power of Hell* pursue the *Israel* of God,

*Pharoah* & his  
Army, repre-  
senting *Satan*  
and the Power  
of Hell.

(so the Apostle calleth all faithfull Christians, Gal. 6.) *Egypt*, I shall not need to tell it you, how it was a figure of our *spirituall bondage*, and misery under *sinne* and *Satan*; Nor yet how *Israels deliverance* out of *Egypt* was a figure of our *spirituall deliverance* by Christ. These are obvious notions. As also that *Pharoah* the King of *Egypt* was but as a *Vice-Roy* or *Deputie*, representing *Satan* the *Prince of this world*. It is a representation which wee find the Prophets sometimes making use of. So the Father Saint *serome* Interprets that of the Prophet *Ezechiel*, Ezek. 29. *Sonne of Man set thy face against Pharoah King of Egypt, &c.* This he speaks (saith the Father) *litterally* against *Pharoah* King of *Egypt*; but *Allegorically* and *Myſtically*, *Contra* magnam illam *Potestatem*, against that *Principalitie* and *Power*, even *Satan* the *Prince* *Paramont* of *Egypt*. But more clearly the Prophet *Isay* in his 27<sup>th</sup> chap. Propheſying against the *Kingdom* of *Satan*, (as the Contents in your *Geneva Bibles* lay it downe) he expreſſeth it thus: *In that day the Lord with a ſore, great and ſtrong Sword; ſhall viſite Leviathan, the winding Serpent, &c. and he ſhall ſlay the Dragon that is in the Sea.* Where by *Leviathan*, the *Serpent*, & *Dragon* (as Interpreters moſtly agree it) is to be underſtood properly the *King of Egypt*, who was a *Potent* and *mightie Prince*, living amongſt, and (as it were) upon the *waters*, viz. the *River of Nilus*, and the *Red-Sea*, from whence came the chiefeſt revenue of his Country, (as *Illisius* notes upon the word *Leviathan*) and therefore there called the *Dragon that is in the Sea*, or the *Dragon in the waters*, as the *Psalmiſt* deſcribes him, *Pſal. 74.* where ſpeaking of *Pharoah* and other his *Commanders*, whom God deſtroyed in the *Red Sea*: *Thou brakeſt* (saith he) *the heads of the Dragons in the waters: Thou brakeſt the heads of Leviathan*

Gal. 6. 16.

Joh. 14. 30.

Ezek. 29. v. 2.

Hieron. Com. ad locum.

Iſa. 27. 1.

Pſal. 74. 13, 14.

in pieces. In both places, the *Dragon* and *Leviathan* is one and the same, viz. *Pharoah* with all the *Power of Egypt*. So the Prophet *Ezekiell* most clearly explains it, *Ezek. 29. 3.* where Prophefying by name against *Pharoah King of Egypt*, he calls him *the great Dragon that lyeth in the midst of his Rivers*. Thus it is properly, but *Mystically* and *Allegorically*; it is to be understood of *Satan* and his *Kingdome*. So *Ierome*, so *Calvin*, so Interpreters generally carry it. *Satan*, he is the great *Leviathan*, so called for his *Power* and strength; that *crooked winding Serpent*, for his *poysen* and *subtiltie*, winding himselfe every way for his owne advantage: The *Dragon that is in the Sea*, the Sea of this world, (as *Calvin* prosecutes it) playing and sporting himselfe like the *Leviathan* in the deepe waters, or like the *Crocodile* in *Nilus*, seeking whom he may devour. And he is the *spirituall Pharoah*, who holding all men by nature in a spirituall servitude and bondage, he prosecutes the *Israel of God*, all those who are taken out of his hands, translated out of his Kingdome, in measure freed and delivered from his Tyranny, with all the power he can make, seeking either to reduce them, or to destroy them.

Now in reference to him, and all these spirituall Enemies, the counsell in the Text is very proper, teaching the Lords people what they are to doe, *Consistite, stand, stand fast*. So the Apostle presseth and inculcath it in the place fore-named, *Ephe. 6. Put on the whole armour of God, that you may be able to stand*, vers. 11. *Take unto you the whole armour of God, that you may be able to withstand*, and *having done all, to stand*, vers. 13. *stand*, and *stand against*. Against what? Why, against that *Crooked, winding Serpent*, against the *wiles of the Devil*, vers. 11. against that great *Leviathan*, those *Principalities*

*Ezek. 29. 3.*

*Hieron. Com. ad locum. & in Cant. Hom. 1. Calv. ibid.*

*Job 41.*

*Stand fast against these Enemies.*

*Ephe. 6. 13.*

*Vers 13.*

*palities and Powers*, vers. 12. Against these stand we fast, not *Flying*, but *Resisting*, not flying from Satan, but making head against him; *Whom resist steadfast in the Faith*, 1 Pet. 5. 9. (saith Saint Peter) speaking of that roaring Lyon: *firmi in fide*, or *per fidem*, firme and steadfast by Faith in Faith, by the Power of Faith in the Profession of Faith. *Stand fast in the Faith*, (saith the same Apostle to 1 Cor. 16. 13. his *Corinthians*, 1 Cor. 16.)

2 *Stand still*? And *stand fast*? Counsell soone given, Satan, a potent Enemy. (you may say) but not so soone taken. Satan, a Potent Enemy, how shall we poore striplings ever be able to looke him in the face, much more to stand our ground against him?

A. Even so might the *Israelites* here have replied to So was Pharaoh. Moses. *Pharaoh* and his *Host*, a Potent Enemy, and how should they ever be able to stand against him? Yet for all that *Moses* here bids them *stand*, and *stand still*. This did he, even as it is said of *Abraham*, Rom. 4. 19. *Being not weake in Faith, he considered not his owne body, &c.* Rom. 4. 19, 20. *He staggered not at the Promise of God through unbelieve, but was strong in Faith, giving glory to God:* thus did *Moses* here. Being not weake in Faith, he considered not the Body of his owne Army, which in many respects was farre inferiour to that of the Enemies; but *being strong in Faith, he gave glory to God*, resting upon the Promise, and upon that ground he bids them *stand*. True it is, if we looke at our Enemies and our selves, comparing their *strength* with our *weaknesse*, we shall find a discouraging disproportion. But here's our comfort, whatever they or we be, we have a *strong God* who is able to make us *stand*, though in our selves never so *weake*. So saith God is able to make us stand. *Paul* of the *weake brother*, Rom. 14. 4. *He shall be upheld*, he shall be *established*, why, for *God is able to make him*

*stand.* And therefore how conscious soever of our owne weaknesse, yet be we *strong in the Lord*, strong, not in our owne, but in his strength, going forth against this Enemy as *David* against his *Goliath*, not in any confidence of our owne, but in the *name of the Lord*, resting upon his power and faithfulnessse, who having once *delivered us out of the mouth of this Lyon*, will yet deliver us (as *Paul* concludes) perfecting his owne worke where once he hath begun it. Stand wee therefore our ground against *Satan*.

2.

Against Anti-christ, an Enemy also figured by *Pharaoh*, &c.

Revel. 11.

Ve s. 8.

Secondly, And as against *Satan*, so (in the second place) against *Anti-christ*. A *spirituall wickednesse* too. Such is the *mystery of Anti-christ*, whatever the Person be. An Enemy figured and shadowed out also by *Pharaoh*, and the power of *Egypt* here. *Egypt*, it was a Type and figure of *Rome*, so the *Spirit* it selfe interprets it, *Revel. 11.* where speaking of the *two witnesses*, the faithfull *Martyrs* of *Christ* that should be slaine under *Anti-christ*, (as it is generally interpreted) he saith, That their *dead bodies should lye in the streets of the great Citie, which spirituallly is called Sodome and Egypt*. That great City there spoken of is *Rome*, together with the whole *Romish jurisdiction*; and of this Citie saith the *Spirit*, it is spirituallly called *Sodome and Egypt*; *Sodome*, for the *Filthinesse* of it, the horrid abominations there acted and allowed; *Egypt*, for her *Idolatry* and *Tyranny*, being a *House of Bondage* to Gods people, wherein they were held intralld for many hundred yeares together: And being in measure delivered from that bondage, as *Israel* here was from *Egypt*, *Pharaoh* and his *Host*, the *Pope* the head of the *Church Malignant* upon earth, with all the power he can rayse both *spirituall* and *Temporall*, hee persecutes and pursueth them; seeking by all wayes and meanes



meanes either to *reduce* them, to bring them back into *Egyptian-Romish*-bondage againe, or else to *destroy* them; to cut them off from being a people; that so the *name* Psal. 83. 41 *of Israel might be no more had in Remembrance.* Now in this case, what shall the poore *Church* and people of God doe? Why even that which *Moses* here adviseth the *Israelites* to doe in the like condition, *viz. stand still, Consistite, stand fast.* I, whatever straits or exigents, whatever dangers or difficulties they may be brought unto, yet let them *stand fast, stand still.*

And this let all of us at this day doe. That is my aime still, to bring home this piece of counsell to our selves, as apprehending it very seasonable, considering the condition into which God hath now cast us. A condition (as I have often said) not unlike to this of the *Israelites* in the Text, and that not onely in respect of our present dangers, but also in respect of our former deliverance. God who here had brought them out of *Egypt*, from under the bondage of a *Temporall Pharoah*, hath wrought the like, nay a greater deliverance for us, in bringing our forefathers from under the bondage of a *Spiritual Pharoah*, that *Romish*-Bondage, bringing them and us into a libertie, and that comparatively a *glorious libertie.* Having done this for us, at the present he hath brought us (as he did them) to the *Red-Sea*, a *Sea of Blood*, where we are in a great strait, incompassed with many difficulties and dangers. Now in this condition what shall wee doe? Why, take the counsell in the Text; whatever become of us; yet *stand still, stand fast.* It is *Pauls* counsell and charge to his *Galathians*, Gal. 5. *Stand fast in the libertie wherewith Christ hath made us free, and be not againe intangled in the yoke of Bondage.* Gal. 5. 1. Beloved, this is a liberty wherewith *Christ* hath made us free, this liberty from

*Applic.*

Stand fast in our libertie from Anti-christian Bondage.

from *Romish* servitude; and therefore being delivered, *Stand still*, *stand fast*, not suffering our selves to be againe intangled in the *yoake* of that *bondage*. In this case rather choosing to *Dye Free-men* then to *live slaves*. *Stand we fast* therefore.

Stand still,  
neither returning  
nor turning  
aside.

And *Stand still*. Neither *Returning*, nor yet *Turning aside*. Both these at the present the *Israelites* were ready to doe. Being in this strait, many of them in their affections were *returned* back to *Egypt* againe: *Is not this the word that we did tell thee in Egypt*, (say they to *Moses* in the verse before the Text) *Saying, Let us alone that wee may serve the Egyptians, for it had beene better for us to serve the Egyptians?* Others of them no question were looking out which way they might *turne aside*; and could they have found a passage either on the *right hand* or *left*, they were ready to breake out at it. And I would to God there were not too many in this Kingdome at this day too like unto them in both these. Some who in their affections are *returned* backe to *Egypt* to *Rome* againe.

Luk. 16.26.

Such who thinke that there is too great a *distance* betwixt *Rome* and us, (surely such there were some amongst us of late, and I doe not thinke that their number is lessened at this day,) and therefore they could be content to meet them halfe way, that so there might be a *Reconciliation* betwixt us and them. Others *turning aside*, some to the *right hand*, others to the *left hand*, breaking out at those *Breaches* which the sad calamitie of the Times hath made. It is a branch of that threatening which the Lord denounceth against *Samaria* by the Prophet *Amos*, Am. 4. *Ye shall goe out at the Breaches, every Cow at that which is before her*: meaning that they should flye confusedly, some this way, some that way. And is not the like judgement in a great measure fallen upon us

Ami 4.3.

of

of this Kingdome at this day? How many doe wee see dayly going and flying out at the *Breaches* which our sad Divisions have made in the walls of our *Hierusalem*? Breaking forth into *Errors*, some on the *left hand*, others on the *right hand*, every one at the *Breach that is before them*? Thus it is, but thus it should not be.

And thus let it not be with us (my Brethren.) God hath in mercy brought us out of *Egypt*, delivered us from *Romish Bondage*; Farre be it now from any of us to entertaine so much as a thought of ever returning thither againe. *Stand fast in this our libertie*. Whatever libertie it is that God hath vouchsafed us that way, maintaine it, standing our ground, keeping our distance; taking heed of the proditorious counsel's of whatever faint-hearted, or false-hearted *Reconcilers* or *Moderators*, who would perswade us to imitate the *Sunne* (or shadow) upon the *Diall of Ahaz*, to return some degrees backwards, to remit somewhat of our stricknesse and rigidnesse (as they deeme and call it) and to meet our adversaries of *Rome* halfe-way, by receiving their *Traditions*, re-admitting their Superstitious *Rites* and *Customes*, that so we might at least hold a faire correspondency and compliance with them: Counsell most pernicious and destructive to the true Church of God. Stop wee our eares against it, knowing them for *false-brethren*, who either suggest or promote it. So *Paul* calleth those *Judaizing-christians*, who sought cunningly to betray the libertie of the Churches. *False-brethren* (saith he) *unawares brought in*, who came in privily to spy out our libertie which we have in *Christ Iesus*, that they might bring us into bondage. Such be we ware of, not hearkning to them, not suffering our selves to be thus inthrall'd and enslav'd againe. It is that which *Paul* blames and checks his *Corinthians* for, that they were so patient, or rather so dull

1.  
Not returning  
to Rome a-  
gaine.

Beware of Re-  
concilers and  
Moderators,  
2 King. 20. 12.

Gal. 2. 4.

2 Cor. 11. 20. and stupid this way. *Yesuffer* (saith he) *if a man bring you into bondage*, 2 Cor. 11. Whatever *burdens* the false Apostles layed upon them (as they did many, pressing *Circumcision*, with other Ceremonies of the Law, imposing them not as things *indifferent*, but *necessary*) they were content to beare and yeeld to. Such patience we may truly call it, *Virtus Asinina*, *Isachars Patience*, whom *Iacob* herein compareth to that dull creature which *coucheth downe betwixt a double burden*. Not commendable in those *Corinthians*, nor yet where ever it is found.

What Burdens  
may be borne,  
and what not.

As for other *burdens*, we may beare them, and in some cases *ought*. Burdens by *lawfull authoritie* imposed upon the *outward man*, upon our *persons* or *estates*, though grievous, yet we may beare them. And when we must doe it, doe it patiently; the best remedy in this case, the best way to alleviate and lighten burdens of that nature. *Levius fit Patientia*, &c. But when burdens come to be imposed upon *Conscience* (as in the Church of *Rome* they are, where *humane Inventions* are imposed not as things *indifferent*, but *necessary*; not as matters of *order*, but of *worship*; made *parts* of worship, or *meanes* of worship, and so directly layed as burdens upon the *Conscience*) in this case to beare and suffer, (I meane to shew our selves *active* in obedience) what is it but to betray the libertie wherewith *Christ* hath made us free? And therefore here *stand we fast*.

Keepe our  
distance.

Jer. 15. 19.

Which that we may doe, *keepe we our distance*, not *returning* unto them. This is that which the Lord giveth the Prophet *Jeremy* in charge to doe. Having once made a *seperation*, seperated the *precious* from the *wile*, then (saith the Lord) *Let them returne unto thee; but returne not thou unto them*. Take wee the charge as directed unto us.

us. We through the mercy and goodnesse of God, have made a *seperation* from the *Church of Rome*, having (at least in good measure) *seperated* the *precious* from the *vile*; *precious Truths* from *vile Errors*, *precious Ordinances* from *vile Corruptions*, wherewith they were mingled amongst them. Now what ground we have here got, keepe it, keeping our distance. If they will come and returne to us, so it is; otherwise let not us returne to them, no nor yet come neerer to them. Heare the counsell in the Text, and take it, *stand we still*.

Stand still not *returning*, not *turning back*; no nor yet *turning aside*. A charge which the Lord himselfe frequently giveth his people; *Ye shall not turne aside, neither to the right hand, nor to the left*. And this charge, let it in the name of God be directed unto us, as being very seasonable for the times: The times whereinto we are fallen, they are *turning times*, wherein (as in a *pitch Battell*) wee may see some wheeling and falling off to the *left hand*, others to the *right hand*. Take wee heed of both, neither of which we can do with *credit* or *safetie*. Even as it was with the *Israelites* at the *Red Sea*, had they turned aside either to the right hand or left, they had first fallen upon the *Rocks*, and afterwards upon *Wildernes* full of *fiery Serpents*, (as *Aynsworth* observes it out of the *Chaldee Paraphrase*.) Surely such is our condition at this day: Turne aside we cannot without both *scandall* and *danger*; And therefore take we the counsell here in the Text, *Stand still*.

First, *Stand still*, not *falling off to the left hand*; not *remitting* or *abating* ought of the *stricknesse*, either of our *Profession* or *Practice*. Turn not aside from *servi*ng the *Lord*. This is the charge which *Samuel* giveth the people when they were in a strait, having provoked the Lord by

2.  
Not turning  
aside to the  
left hand or  
right.  
Deut. 5:32, 33.  
16.

1.  
Not falling off  
to the left  
hand.

their finnes; and God having manifested his displeasure against them, by such visible signes and tokens as that they were afraid least his wrath should breake forth upon them to consume them; Yet (saith *Samuel*) *turne not aside from following the Lord*, 1 Sam. 12. Let it be spoken to all those amongst us who have given up their names and themselves unto God, let not them now turne aside from following the Lord. It matters not what disgrace the Profession, but specially the Power of godlinesse at the present lyeth under; how those who desire and indeavour to walke most closely with God, make themselves not onely a Reproach, but a Prey to Gods Enemies and theirs. Let not all this turn us aside. If this render us vile in their eyes, let us yet be more vile: Better be vile in their eyes, then in the eyes of God and his Saints, which our turning aside will make us to be. *I hate the works of them which turne aside* (saith David) Psal. 101. *As for such as turne aside unto their crooked wayes, the Lord shall lead them forth with the workes of iniquitie*, Psal. 125. Take wee heed how wee doe it. No, though it were to purchase a temporall securitie. Such counsell carnall reason will readily suggest in these loofet times: for the saving our skin to cast off our coat, the cloake of our Profession; but take heed how we listen to it; In so doing (as *Samuel* telsthe people) we shall but *turne aside after vaine things*, which *cannot profit nor deliver, for they are vaine*. Fall not off to the left hand.

2.  
Nor yet to the right hand,  
Secondly, Nor yet (in the second place) to the right hand. Let not any here be prejudiced against this piece of counsell. I shall handle it tenderly, but freely and faithfully as becomes a Minister of Christ, and one that unfeignedly desires the peace and welfare as of the whole Kingdome in generall, so of this place in particular.

Here-

Herein taking that counsell my selfe, which I am now commending unto you, *viz.* not to *turne aside to the right hand or to the left*, from ought that the Lord hath put into my mouth to speake unto you this day.

That there are *right-hand Errors* abroad in the world, and some of them rise in this Kingdome at this day; I suppose it will be granted at all our hands. A word of *Caveat* then can neither be unreasonable, nor unseasonable. These *Errors* take wee heed of; And so much the rather, because they are such errors as Gods own people are most subject to. And here particularly take we speciall heed of those Errors which are directly destructive or dangerous to the *Communitie*, to the whole Body of the Church wherein we live. Such (amongst other) is that error of the *seperation* (to which I may joine that other of *Anabaptisme*) which teacheth men to forsake the *publique Assemblies*, and to breake off Fellowship and Communion with the Saints of God in publique Ordinances, nay to renounce and disclaime the true Churches of Christ, as *false* and *Anti-christian*. An error of dangerous consequence at all times, but never more, (I thinke never so much) then at this day. For *Souldiers* to desert and fall off from the body of the Army at any time it is dangerous, but much more when it is engaged. That is our condition at the present, the whole *Body* of the Church is *engaged*. Now at this time for any to *fall off* and *turne aside*, though they doe not *goe over*, and turn to the Enemy, yet their *turning aside* is of dangerous consequence, the next way to let in the common Enemy upon us, and so to *rount* the whole Church. And therefore to all such, if there be any here present that have but an eye that way, let me speake in the language of the Text, *Stand yee still*. As yee tender the good and welfare

Right-hand Errors rise at this day.

Beware, specially of such Errors as are destructive to the Body of the Church.

The Dangerfulness of Separation at present.



of this Church, and in it of all the Churches this day under heaven, all which have a venter in this bottome; As you would not have a hand in betraying of that Church of God, in whose wombe you were once conceived, and whose breasts have given you suck, *stand you still.*

Magistrates & Ministers, both must bid the people stand still.

And what I here speak as a poore *Minister* of Christ, in the name of God let *Authoritie*, according to the power committed to them, second. I do not goe from my *Text* in making this motion: *Moses* here in the *Text*, he represents both *Minister* & *Magistrates*; having left a president for both, shewing them what they are to doe if at any time they shall see the people in a mutinous distemper, ready to flye every one his way: In this case they must bid them *stand, stand still.*

Obj. 1.  
May wee not flye out of *Babylon*?

A.  
Yes, but take heed we mistake not.  
Revel. 18. 4.

1.  
That we take not *Sion* for *Babylon*.  
Isa. 5. 20.  
Lam. 2. 15.

Obj. Stand still will some say, what then, may we not flye out of *Egypt*, out of *Babylon*?

A. *Babylon*? Yes, we may doe it, we must doe it; The voice from heaven is expresse for it, *Come out of her my people.* But here take heed we mistake not.

First, That we take not *Sion* for *Babylon*: To call *Sion Babylon*, is no lesse a fault then to call *Babylon Sion*. Now as for the *Church of England* (the marke at which that arrow is let flye) sure I am, though it be not *Sion* the *Perfection of beautie*, yet she hath so much of *Sion* in her as will free her from this charge of being *Babylon*.

Obj. Why, but she hath much of *Babylon* in her, some Reliques of *Rome* yet remaining, besides many *corruptions* cleaving to her *Ordinances*, and much *confusion* in her *Administration*.

A. Suppose all this should be granted, what then, must she presently be called and counted *Babylon*? You would thinke him but an undutifull child, who because,  
(as

(as he thinks) he espies some *lightnesse* in his mother, should therefore presently spit in her face, and call her *whore*. Surely, whatever it is that can be charged upon the Church of *England*, make the worst of it, it is but *lightnesse*, *lewdnesse* it is not; no sufficient ground for any to sue forth a *divorce* upon it, and to disclaime her as none of *Christs Spouse*; *Babylon* she is not.

Secondly, In the second place, let such as call and count her so, take heed least in flying from *Babylon* they flye to it, from *Babylon* to *Babylon*; I, from a *supposed* to a *recall Babylon*. Certainly, if the word (*Babylon*) signifie *Confusion* (as it doth) then may we find *Babylon* amongst those who call the *Church of England* *BABYLON*. Amongst them what *Confusion*? *Confusion upon Confusion*; *Seperation upon Seperation*; God writing their *sinne* (as in other cases frequently he doth) in the *punishment* of it.

2.  
Take heed we  
flye not from  
*Babylon* to it.

*Obj. 2.* Why, but it will be said, Suppose it that we be got out of *Babylon*, and out of *Egypt*, what, must wee now *stand still*? Are we not to *advance*, and march on *Canaan-wards*? Are we not to goe forwards, seeking after further degrees of puritie and perfection?

*Obj. 2.*  
Being come  
out of *Egypt*  
and *Babylon*,  
are we not to  
advance?

*A.* True, we are so to doe; but, *Tarry till God lay out our way for us*. It was *Israells* case here in the Text, being come out of *Egypt* to the *Red Sea*, they were not to make a *stand* and sit downe there, but to *advance* and march on: I, but being brought into a *strait*, they must stay till God lay out their way for them. And the very same is our case at the present; God having brought us out of *Egypt*, it is both our dutie and desire to advance, *forgetting what is behind* (as *Paul* speaks of himselfe) to presse forwards towards further puritie of ordinances, and perfection of administrations; But being in a *strait*, (as at this day

*A.*  
*Tarry till God*  
lay out our  
way.

Phil. 3. 14.

day we are) we must tarry Gods time till hee have layed our way, till he hath divided the *waters* for us: This wee trust he is about to doe, and in his time will doe, and that by the like meanes as here he divided the *Red Sea* for the *Israelites*. By what meanes he divided the waters for them, the Story will tell you, *viz.* by his owne *Rod* in the hand of his *Servant Moses*: His owne *Rod*, so *Moses* calleth it, *Exod. 17. I will stand with the Rod of God in mine hand.* The *Rod of God* in the hand of his *Servant Moses*, this was the Instrument to lay out the way for this people in this strait of theirs, as you shall find it in the 16. vers. of this 14. chap. *Lift up thy Rod* (saith the Lord to *Moses*) *and stretch out thine hand over the Sea, and divide it.* Now what was hereby signified? Why, the *Rod of God*, it signified the *Word of God*, (so our *Aynsworth* most fitly interprets it) which is sometimes called the *Rod of his mouth*, *Isa. 11.* and the *Rod of his Power*, (or strength) *Psal. 110.* This *Rod* in the hand of *Moses*, what is it but the *Word of God* in the hand of lawfull *Autoritie*? And by this *Rod* wee trust God will in his time divide the waters, and lay out a way for his people to walke in: Which till he doe, it is our dutie to doe what *Moses* here requires from the people of *Israel*, to *Stand still, not running every one his way.* Had the *Israelites* done so here in the Text, what doe we thinke would have become of the *Body of the Armies*? And shall we take the advantage of the times every one to runne his way? What doe wee thinke will become of the *Body of the Church*? And therefore for the present *stand we still*, onely doing that in *Faith*, which some of the *Israelites* here did out of *Feare, Cry unto the Lord*, that he would shew us the way wherein he would have us to walk; to that end, blessing all endeavours for the finding and laying out of that way.

obj.

Exod. 17. 9.

Isa. 11. 4.  
Psal. 110. 2.

vers. 10.

*Obj. 3.* Why, but what needs that ? when as the way is layed out already, and that so plainly, as those which have eyes may see it ?

*Obj. 3.*  
The way is  
layed out al-  
ready.

*A.* To such who so think and speak, I shall only commend that of the *Wise man*, Prov. 3. *Trust in the Lord with all thine heart, but leane not to thine owne understanding, thine owne judgement.* Surely this it is which hath deceived many a one, and may deceive any one, even leaning to the *private judgement*, whether of a *mans selfe*, or others. It is *Elihu's* speech in *Iob*, Job 32. *I said, Dayes should speake, and multitude of yeares should teach wisdom.*

*A.*  
Leane not to  
our judge-  
ments.  
Prov. 3. 5.

If one would rest upon the *private judgement* of any, in reason it should be upon the *Antient*, those who have greater experience then others ; yet even they may bee deceived: So *Elihu* there found it. True it is (as hee there goeth on) *There is a spirit in man, and the Inspiration of the Almighty giveth understanding*: Now, were a man sure of the immediate assistance of this spirit, were hee Divinely inspired as the Prophets and Apostles were, this *Judgement of Inspiration* he might safely leane upon, but not upon his *owne judgement*; For (as *Elihu* there proceeds) *Great men are not alwayes wise, neither doe the aged understand judgement.* The *Spirit of God* onely is an *infallible Spirit*, that can neither deceive, nor be deceived; Not so with the *spirit of man*, no not of the *Wiseſt*, no not of the *Learnedest*, no not of the *Holieſt* man: And therefore bee not over-confident of our selves, resting too much upon our *owne opinion*, (our judgement is no more; so *Elihu* there goeth on: *Hearken unto me, I also will shew mine opinion.*) Specially in points litigious and controversall betwixt men, both Learned and Godly, (such as the present controversies of the times are.) In this case it will be good for us to be rather *jealous* of our

Job. 32. 7.

Verſ. 8.

verſ. 9.

Verſ. 10.

Deut. 17. v. 8,  
9, 10, 11.

Wait for the  
Determinati-  
ons of those  
whom God  
hath made jud-  
ges.  
Luk. 11. 10. 21.  
Whilst the  
Priests are  
within consul-  
ting with Gods  
Oracle, the  
people must  
wait and pray  
without.

selves, *suspecting* and *suspending* our owne judgements, and so to wait for the decisions and determinations of others, particularly of those, whom by vertue of their office, God hath made the proper *Judges* in differences of that nature.

Under the Law the manner was when the *Priests* were gone in to the *Tabernacle* or *Temple*, there to officiate before the Lord, to offer *Incense* unto him, (and so to receive *answers* from him) the people stood without *waiting* and *praying*, as you may see it in the first of *Luke*. Here see what we are to doe at this day, and doe it. *Divine Providence* hath singled forth some to enter in to his *Tabernacle*, to draw neer to himselfe, to consult with his *Oracle* (his *Word*) and to enquire his will for his people. Now, whilst they are *within*, let us be *waiting* and *praying without*, importuning the Throne of Grace for a blessing upon their consultations, that when they come forth, they may bring with them an *answer from Heaven*, such an answer as may evidence it selfe to every mans conscience in the sight of God. Which receiving, so farre as wee shall finde it agreeable to the *Rule* of the *Word*, let us readily imbrace and submit unto it.

An orderly ad-  
vance, where  
Leaders goe  
before & peo-  
ple follow.

Taking this course, now our *advance* will be not *confused*, but *orderly*: Such were the *Israelites* march through the *Red Sea*, and through the wilderness, an *orderly march*, wherein their *Leaders* went before, and the people followed after; So the Psalmist describes it, *Psal. 77. vers. last. Thou leddest thy people like a flock, by the hand of Moses and Aaron*; God led his people, but it was by the hand of *Moses* and *Aaron*; *Moses* their *Prince*, and *Aaron* their *Priest*; And by them he led them as a *flock*, as a *flock of sheepe*, (so the word in the Originall properly signifieth.) Now, antiently sheepe were wont not to

goe before their *shepheards*, as at this day they doe (I mean it *literally*, but if any shal take it *metaphorically*, they shall find but too much truth in it) but to *follow* after. To which custome, our Saviour alluding in that tenth of *Iohn*, he tells us that *his sheepe heare his voice*, and *follow him*. Thus did the people of *Israel*, not goe before, but follow after, *Moses* and *Aaron* being guided and ordered by those directions which they had received from God for them. And surely (my Brethren) would wee but take this course, not to runne before, but follow after our *Leaders*, (I meane following them as *Paul* would have his *Corinthians* to doe *him*, so farre as they are followers of Christ) our advance would have both more *beautie* and *safetie* in it; whereas being confused and disorderly, it can have neither.

Ioh. 10. 4, 27.

1 Cor. 11. 1.

Thus much I have spoken, (more I shall not speake; wishing, if it were the will of God, I might never have occasion to speake againe of this Subject) being led to it, as I conceive, very aptly by the word in my Text; Sure I am, my aime in speaking it, hath been proved no other then *Moses* his here was, *viz.* to *stay the spirits* of the Lords people amongst us, which at this day are so ready to *runne out*, and to *hold them downe* in a quiet expectation of what God will yet doe for us, that so by their *precipitancies* and over-hastinesse, they may not out-runne their owne and the Churches mercy.

One Branch of this Point is yet behind, and that is touching *Temporall Enemies*. Where the Question may be, how Christians ought to demeane and carry themselves in the case of outward and open *Persecution*, when they are pursued by cruell and bloody Persecutors, such as *Pharoah* and his *Egyptians* here were; A case which the Lords people in most ages of the Church have been well

Stand against  
Temporall E-  
nemies, bloody  
Persecutors.

acquainted with; how soon we may be, we know not: It will not be amisse therefore, to enquire afore-hand what to doe, or how to demeane our selves in such a case. To which the Text returnes an answer, which being rightly understood will prove not unusefull, bidding us to *stand, stand still.*

Q.  
Whether Christians may flye in time of Persecution?

A.  
A three-fold Resolution given by the Antients.

2. Stand still, (you may say) what then? *May not Christians flye in times of Persecution?*

A. A question which we find often put up, and as variously prosecuted and resolved by *Divines* and *Casuits*. A *threefold answer* I find returned to it, each having an antient *Father* for the countenance of it. The two former *extremes*, the third a *medium*, a middle way betwixt both, which (as in other cases so here) we shall find to be the *viatuta*, the *safe way*, and the way for us to walke in.

1.  
That it is simply unlawfull.

First, The first and most antient is *Tertullians*, who held it *simply unlawfull* for Christians in any case to flye in time of Persecution, upon which Subject hee hath written a whole booke, endeavouring to strengthen his opinion with many Arguments. Herein wee find him followed, as by those antient Heretiques, the *Circumcillions*, so by some of the *Anabaptists* of later times.

2.  
That it is simply necessary.

Secondly, A second opinion is *Athanasius* his, who in opposition to *Tertullian*, held it not onely lawfull for Christians to flye in Persecution, but *necessary*; as a thing not onely *permitted* and *allowed*, but *enjoyed* and *commanded*; grounding his opinion upon those words of our Saviour, *Mat. 10. 23.* Where speaking to his *Disciples*, he bids them, *When they persecute you in one Citie, then flee into another.*

3.  
In some cases lawful, though not simply necessary.

Epist. ad Hon.

Thirdly, A third is *Augustines*, who in an Epistle to *Honoratus*, yeeldeth it to be *sometimes lawfull*, though not *simply*



*simply necessary*; a thing at sometimes, and in some cases permitted and allowed, though not enjoyed and commanded. To this judgement of his, Divines generally subscribe, as being sound and Orthodox, declining the two other, the one as being an Error on the *right hand*, the other on the *left*. And in this middle way wee shall goe along with them.

Flight in persecution is not at all times and in all cases simply unlawfull. Christians are not alwayes bound to *stand still*. Arguments to evince the truth of this assertion (if need were) we might soone muster up many; some taken from *Scripture*, others from *Reason*: *Scripture* will furnish us with *Permissions* and *Presidents*.

The third opinion most Orthodox. Christians not alwayes bound to stand still.

For *Permission*, wee shall need no other but that of our Saviour fore-named, *Mat. 10. When they persecute you in one Citie, flye into another*. An expresse allowance for flight in some cases; I, in some cases a *Precept*, not onely permitting, but commanding.

Proved from Scripture by Permission. Mat. 10. 23.

*Obj.* I know what *Tertullian* and some others reply to that *Text*, viz. that it was a *Temporary precept* peculiar to that time, and those persons, to continue onely so long till the Apostles should have preached the Gospell throughout the Cities of *Judea*, and no longer.

*A.* This Evasion is groundlesse, in as much as wee nowhere find any other Text of Scripture repealing or countermanding that permission. And besides, (as our Master *Perkins* further alledgeth) we shall find the Apostles (to whom this commandement was given) practicing it after our Saviours *Ascension*, and not onely amongst the *Jewes*, but almost amongst the *Gentiles*.

Perk. Casu.

To back this warrant we have many *Presidents*, many *Examples*, and that both of *Christ* himselfe, who being in

Presidents.

Mat. 12. 15.  
Mat. 14. 13.  
Joh. 8. 59. 10,  
39. 40.

danger (as the Story tells us) frequently *withdrew* himselfe, escaping out of the hands of his Enemies, not yeelding himselfe to them untill the *houre of his Passion* was come; & of many other *Worthies* both of the *Old* and *New Testament*. In the *Old Testament*, *Iacob* flyeth from his brother *Esau*, Gen. 27. *Moses* having slaine the *Egyptian*, and being in danger of his life, flyeth from *Egypt* into *Madian*; which act of his, the spirit approveth, recording it as a work, not of *Feare*, but of *Faith*, Heb. 11. *By faith he forsooke Egypt, &c.* *Elias* being threatned by *Iezabel*, and in danger of his life, flies to *Mount Horeb*, 1 King. 19. The rest of the *Prophets*, many of them betaking themselves unto their *Caves* under *Obadiahs* protection. In the *New Testament*, *Ioseph* and *Mary* being guardians to our Saviour during his minoritie, and being in danger by *Herod*, they flye with the *Babe* into *Egypt*. *Peter* being in prison, and destinated by *Herod* to be sacrificed the next day to the fury of the people, the *Angel* of the Lord awakning of him in the night, bids him be gone. *Paul* being in *Damascus*, beset by the *Governour* & the *Garrison* there, he maketh an escape, being let downe by the wall through a window in a basket, Act. 9. The woman in the *Revelation* (the Church) being persecuted by the *Red Dragon* (Satan and his instruments, cruell and bloody persecutors) she had given unto her two wings of an *Eagle* (meanes for a speedy escape) that she might flye into the *wildernesse* (a place of secrecy and safetie.) Here is *Permission*, here are *Presidents*.

Proved by Reason,

Reas. 1.  
Nature dictates selfe-preservation.

If need were, wee might sub-joyne *Reasons*, proving the *Lawfulnessse* of flight at some times, and in some cases.

First, It is that which *Nature* dictates to preserve it selfe, and that not *corrupt*, but *pure* nature. Now what

*nature* dictates, *Grace* doth not contradict; onely it regulateth, and ordereth it for the way and meanes of that preservation, that they be lawfull and warrantable.

Secondly, Christians are bound to *serve the divine Providence*, in drawing forth the thread of their life, and carrying it on to that period which God himselfe in his secret counsell hath appointed and determined.

Reas. 2.

Christians must serve divine Providence.

Thirdly, It is their dutie herein to have a regard, not onely to *themselves*, their owne *bodies*, but also to their *Enemies*, to their *soules*; not permitting them (so farre as they can prevent it) to draw the *guilt* of innocent blood upon their owne heads.

Reas. 3.

They must have a respect to the soules of their Enemies.

Fourthly, And lastly, (to name no more) Christians in all their actions, they must ever have an eye to the *glory of God*, which sometimes (as I shall show you anon) they may promote more by their *flying* then by their *standing still*.

Reas. 4.

They must do that which may tend most to Gods glory.

In some cases then, let it be yeelded, which cannot be denied, that Christians are not bound to *stand still*, they may *flye*. As for those Arguments which are brought against it, I will not spend time in answering of them, rather referring those who desire further satisfaction in this point to our judicious *Perkins* in his *Cases of Conscience*; as also to our learned *Florentine*, *P. Martyr* in his *Common Places*, who returnes particular answers to all those objections alledged by *Tertullian* in that booke of his, upon which Saint *Ierome* hath passed this censure, that it was written (as some other bookes of his were) *Adversum Ecclesiam*, rather *against*, then *for* the Church.

*Tertullianus adversus Ecclesiam legum et volumina, de Pudicitia, de Persecutione, &c.*

*Hieron. catalogon. illustr.*

Q. Christians sometimes may *Fly*: But *when may they flye*? And *when must they stand still*? Two usefull questions, the latter of which will bring us close home to the

Q.

When Christians may flye, and when they must stand.

words

words of the Text. To both of them I may returne this generall answer.

**A.**  
Her. in they  
must follow  
Gods directi-  
on.  
Mat. 8. 9:

**A.** When God biddeth them flye, they must flye; when he biddeth them stand, they must stand. In both, observing the Direction of God their Commander, as the Souldiers and Servants of the Centurion are said to doe his: I say unto this man, goe, and he goeth; and to another, come, and he commeth; and to my servant, doe this, and he doth it. Thus are Souldiers ordered for their standing or marching, their advancing or retreating, their comming on or falling off, all by the word which they receive from the mouth of their Commanders. And thus must Christians be ordered for their flying, and standing by the command and direction of God himselfe. When God biddeth them flye, they may, they must flye; when he biddeth them stand, they may, they must stand.

**Q.**  
How God bid-  
deth flye, or  
stand.

**Q.** But here the question will runne on, when doth God bid them flye? And when doth he bid them stand? Or how is the will of God made knowne to them in this case?

**A.**  
God makes  
known his will  
two wayes.

**1.**  
In an Extraor-  
inary way.  
Mat. 2. 13.

Act. 12. 7, 8:

Gen. 19. 17.

**A.** For a more particular answer, know wee that God maketh knowne his will herein two wayes; either in an Extraordinary, or in an Ordinary way.

First, In an Extraordinary way, by *Dreames, Visions, Revelations, immediate Inspirations*. Thus the Angell of the Lord appeared to Ioseph in a dreame, saying, *Arise, take the young Child and his Mother, and flye into Egypt, Mat. 2.* Thus also an Angel appeared unto Peter in the prison, awakning him, bidding him shift for himselfe, *Act. 12.* Even as the Angells did to Lot when they had brought him out of Sodom, they did him shift for himselfe, *Flee for thy life, looke not behind thee, stand not still, Gen. 19.* And so on the other hand, by a like meanes God maketh his

his will known unto *Paul* touching his abode at *Corinth*, promising him a protection there, which was done in a *Vision* (as the Story tells us) (*Act. 18.*) Afterwards *Act. 18.9.* when he was to goe up to *Hierusalem*, he went bound in *the Spirit*, (as himselfe telleth us) put on by a *secret Inspiration*. *Act. 20.13.* Thus God hath made his will knowne to some of his people heretofore, and I will not deny but hee may doe the like at this day. But this wee have no warrant to expect or looke for.

Secondly, That which we are to have an eye unto for the regulating of our *Flight* or *Stay*, is the will of God made knowne to us in a more *ordinary way*, viz. by his *Word* or *Workes*. These two wayes God doth ordinarily make knowne his will unto the sonnes of men touching whatever he would have them doe, or not to doe. By his *Word*, giving them at least some *generall Rules* and directions: By his *Workes*, his worke of *Providence* seconding the word, & giving them at least the *hints* of more particular directions. And thus doth he make his will knowne unto his people in this particular case, the *case of flying* or *staying*, viz. by his *Word* and *Workes*. These two (as some Expositors carry it) are the *two wings* which are said to be given to the woman in the *Revelation* in the place fore-named, viz. Gods *Oracle* directing, and his *Providence* protecting. And both these must Christians have an eye upon in this case. *Revel. 12. 14.*

First, Upon the *Word*, which holdeth forth unto them this generall Rule and *Direction*. *Christians in their flying or standing must do that which may conduce most to the glory of God, and good of others.* These are two of the maine ends which every Christian should live too, (his owne *salvation* being the third.) And these two he must have an eye unto, as in all other his actions, so in this.

L

First,

2.  
An ordinary way, viz. by his word or workes, which Christians in this case must have an eye to.

1.  
The Word, which orders Christians in this case to doe what may make most for Gods glory, & their Brethrens good.

1.  
Christians  
herein must do  
what may make  
most for the  
glory of God.

First, In the first place, he must have an eye to the *glory of God*, which should be to the *Christian* as the *Polestarre* to the *Marriner*. Now here sometimes it may so fall out, that a Christian may glorifie God more by his *flying* then by his *standing* : In this case God bids him *flee*. Sometimes on the other hand, he may glorifie God more by his *standing* then by his *flying* : In this case God bids him *stand*. And accordingly a Christian is to order himselfe.

Q.  
Who shall be  
Judge of this ?

A.  
A mans owne  
Conscience.

Q. But who shall be the *Iudge* of this ?

A. Why, that must every mans owne *Conscience*; *Non externus iudex, sed domesticus*, (as *P. Martyr* resolves it) not any *forreigne Iudge*, (at least not primarily and principally; True it is, wee may and ought to consult with others about it, because we are prone to be partiall in our owne cause) but the *Iudge* that must give Sentence in this case, must be the *Iudge in a mans owne bosome*, every mans owne *Conscience*. This is that which every Christian in the case of *flying* ought first to consult with. Aske *Conscience* what it is that induceth him to *flee*, and presse it to give a true answer, *viz.* whether it be the *glory of God* or his owne *safetie*, his owne *peace* and *tranquillitie*, whether *God* or *himselfe* that he looketh at ?

Conscience to  
be pressed to  
enquire.

1.  
Which is the  
maine spring,  
God, or our  
selves.

Perhaps here *Conscience* will answer *both*; I accept the answer, yeelding it, that where both may stand together, a Christian both may and ought to have an eye to both, *Gods glory* and his *owne good*, even his outward peace and *Tranquillitie*.

But here (to presse *Conscience* a little further) let it be enquired;

First, Which of these is the *maine spring*, the first *Principle*, that which first setteth a man a going? Is it *God*

or

or *himselfe*? Gods *glory* or his own *safetie*? This question (my Brethren) put home upon *Conscience*, it may happily come neere us. We are all naturally neere unto our selves, and oft-times too neere. So it is when wee set up our selves, our owne peace, our owne outward tranquillitie as the *first* and maine thing which we looke at; In the meane time, making the glory of God subservient unto that.

Secondly, Let it be enquired, whether our providing for our owne *safetie* in this way of *flight*, be not some diminution to the *glory* of God? Whether wee might not glorifie God more by our *standing* then by our *flying*? Here presse conscience to give senter ce according to evidence, and according thereunto order we our selves for our *flying* or *standing*, doing that which may conduce most to the *glory* of God.

2.  
Whether our providing for our selves be not some diminution to the glory of God.

Secondly, And (secondly) that which may conduce most to the *good* of others, specially the *Publique good*. We are not *borne*, neither should we *live* meerly for our selves; all of us for others, all of us for the *publique*. As *members* doe for the good of the *body*, so should Christians live for the good of the *Communitie*, the good of the *Church*. And this wee must have an eye unto (as in our whole course, so) in this case of *flying* or *standing* in time of *Persecution*.

2.  
Do that which may conduce most to our Brethrens good.

Now here sometimes it so falleth out, that Christians cannot flye without both publique *scandall* and *danger*; the case specially of publike *Persons*, *Magistrates*, & *Ministers*. Their flight oft-times indangers the *Communitie*, as the flight of the *shepherd* doth the *stock*, or as the flight of the *Mariners* in *Pauls* voyage would have done the passengers, touching whom *Paul* telleth the *Centurion* and *Souldiers*, *Except these abide in the ship, yee cannot be*

Act. 27. 31.



*saved.* Now in this case, they being thus engaged, God biddeth them *stand*, and therefore they may not *flee*. Upon this ground, that worthy Governour *Nehemiah* tooke up that *Heroick Resolution*, *Shall such a man as I flee? A Magistrate*, in whose standing the safetie of the *Communitie* of the whole body of the people is bound up, though others flee, he may not. And so *Augustine*, (in the place fore-named) determines the case of *Ministers*. Where they cannot flye without eminent danger to their *flocks*, there God biddeth them *stand*. A determination grounded upon that of our Saviour, *Ioh. 10.* Where describing the *good Shepheard* and the *Hireling*, he tells us, the one *standeth*, and the other *fleeth*: *The good Shepheard giveth his life for his sheepe, but he that is an hireling, &c. He seeth the wolfe comming, and leaveth the sheepe and fleeth, and the wolfe catcheth them, and scattereth them. The hireling fleeth, &c.* Where the safetie and welfare of a flock is bound up in the presence of the Minister, where his flight tendeth directly to their *dissipation*, or eminently indangereth their *seduction*, there God biddeth him *stand*. On the other hand, sometimes (as *private*, so) *publique* persons may withdraw themselves without any detriment to the Church. Nay, their fleeing may be an advantage to it: Thereby they may have the opportunitie off doing more good to the Church then otherwise they could doe. In this case God bids them *flee*, and they have their Master going before them in it. Our blessed Saviour (as I told you) being in danger by his Adversaries, he often *withdrew* himselfe, this he did for the greater advantage and benefit of his Church, that he might have opportunitie for the finishing of the worke which his Father had given him to doe. What himselfe therein did, he orders his *Apostles and Disciples*

Nehem. 6. 11.

Aug. Epist. 180.  
ad Honorat.

Joh. 10. v. 11,  
12, 13.

ples to doe the like : *When they persecute you in one Citie, flee into another ;* And wherefore must they flye ? Why, that so by that meanes they might have opportunitie to doe the worke which their Lord and Master had given them to doe, *viz.* to publish the Gospell throughout all the Cities of *Iudea*. This it either is, or ought to be the desire and designe (as of every private Christian, so) specially of every *Minister* of Jesus Christ, that they may *finish the worke which God hath given them to doe*, Ioh. 17.4 in doing what good they may to his Church and people : Now that way which may most conduce unto that end that they must take. If they may be more serviceable to the Church in their *flying*, now God bids them *flee* : If in their *staying*, now Gods bids them *stand*. This is the generall *Rule* which the word holdeth forth unto us, God thereby making knowne his will unto us touching our *flying* or *standing* in time of *Persecution*.

Secondly, For more particular and personall directions herein, taking this *Rule* of the word along with us, we must have recourse to the *worke* of God, I meane his *Providentiall worke*, the passages of his Providence, from whence we may ordinarily learne somewhat more of his meaning and purpose towards us. This worke of Providence in this case observable is two-fold, *viz.* *Inward* or *Outward* ; his worke *within us*, and his worke *without us*.

First, His *inward work*, his work upon the inward man, upon our *hearts* and *spirits*, in the ordering and tempering of them. This wee find God doing variously, even as the *Smith* dealeth with his *Iron*, which sometimes he *hardens*, sometimes he *softnes*. Thus dealeth God with the spirits of his owne people, sometimes he *hardeneth* them, (take it in a good sense) *steelth* them (as

2.  
Gods worke of Providence.

1.  
His inward work upon the heart.

Which sometimes he hardeneth.

Col. I. II.

1 King. 18.  
ver. 10.

ver. 15.

Act. 20. 22.

1 Cor. 24.

it were) with an *Heroicall Resolution*, putting into their hearts a *Spirit of courage and fortitude*; so *strengthening them with all might according to his glorious power, unto all patience and long suffering with joyfulness*, (as *Paul* prayeth for his *Colossians*) as that they dare looke whatever dangers or enemies in the face. Thus was it with *Elias*, when he tooke up that Resolution, that whatever came he would looke his *Arch-enemy Ahab* in the face: Notwithstanding that *Ahab* had vowed his death, and had made a most strict and narrow search for him throughout all the bordering Kingdomes and Nations, (as *Obadiab* tells him) yet for all that *Elias* is resolved, come what will come, he will face him; *As the Lord liveth, before whom I stand, I will surely shew my selfe unto him this day*; (so he tells *Obadiab*.) Thus was it with *Paul* when he went bound in the spirit to *Ierusalem*, whatever dangers were represented to him, he weighs them not, his resolution was to face the worst that could come: *I passe not at all* (saith he) *neither is my life deare unto me, so that I may fulfill my course with joy, and the Ministration which I have received of the Lord Iesus, to testifie the Gospell of the grace of God*. Such a motion of the Spirit others of the *Martyrs* of *Christ*, in the *Primitive times* many, in latter times some have found and felt, strongly inclining and carrying them on to give testimony to the truth, steeling their spirits against whatever dangers, whatever sufferings. Now in this case God seemeth to give the word to such, bidding them *stand*, calling them to *resist*, though it be unto *blood*; And to this voice they ought to be obedient.

Sometimes  
softneth,

But sometimes (on the other hand) God seemeth (as it were) to *soften* the spirits of men, and that by *withdrawing*, or *with-holding* that *Spirit of strength and courage*

rage from them, so as upon due tryall and examination, after a serious dealing with their owne hearts about it, they find themselves weake and faint-hearted, not able to beare the shock of an approaching Temptation, but see just cause to feare, that if they be put upon the tryall, they shall rather shame the cause of Christ by their cowardize, then any waies grace or advantage it by their suffering. Now in this case, God seemeth for the present to give them a *Relaxation*, a *Dismission*, allowing them to withdraw from the present danger, and to take the opportunitie which he shall be pleased to offer them for their outward safetie and securitie, that so they may live to the glory of God, keeping faith and a good conscience. Here is the worke of God *within* a man, which in this case Christians must have a speciall regard unto.

Secondly, His *outward* worke is the worke of his *Providence*, in ordering of *circumstances*, either for the furthering or hindring of flight. Herein the Providence of God is oft-times very observable and remarkable.

First, Sometimes God by his Providence he maketh way for his people that they may *escape*: maketh way for them, that freeing them from outward *Incumbrances* which might detaine them, and so hinder them from flying: And secondly, offering lawfull wayes and means to them whereby they may fly. See them both in *Peter* in that 12<sup>th</sup> of the *Acts*. *Peter* being in prison, God intending his rescue and enlargement, sends his *Angell* to him, who brings a *light* with him to shew him the way to *escape*; And to that end, he first causeth the *chaines* to fall off from his hands, so taking off impediments and incumbrances; Then he maketh way for him, causing the *doores* (the *prison doores* first, and afterwards the *Iron-gate*)

2.

His outward worke in ordering of circumstances.

Either making way for escape.

Act. 12. 7.

Vers. 10.

gate) to open to him of their own accord, withall, leading and conducting him in the way by which he should flye. Thus when God hath a purpose to free and deliver his people from the Temptation of Persecution, he will cause a *light* to shine unto them in *darkenesse*, shewing them the way to escape. And to that end, he will both cause their *chaines* to fall off, take off outward *lets* and impediments, and incumbrances, which might be a clog and a hindrance to them, and he will *make way* for their deliverance; opening either a *wide doore* to them (as there he did to *Peter*, and elsewhere to *Peter* and other of the Apostles, who being cast into the common prison at *Ierusalem*, the Angel of the Lord came by night and opened the prison doores for them) or else a *window*, as he did to *Paul* when he was beset in *Damascus*, 2 Cor. 11. providing either an *open* or a *secret way* for their escape. Now in this case, when God thus layeth out the way for his people, especially when he openeth a *doore* to them, making a cleare and free passage for them, offering lawfull wayes and meanes, and putting into their hands a just and faire opportunitie to flye: In this case he seemeth rather to bid them serve his Providence, by making use of the meanes of deliverance offered and tendred unto them; which if they doe not (especially if they be not more then ordinarily strengthened to hold out) they may seeme to tempt God.

Act. 5. 19.

2 Cor. 11.  
v. last.

Or shutting it  
up.  
Psal. 38. 8.

Secondly, But sometime (in the second place) on the other hand God may seeme to *shut up* his people, his Providence so disposing of their condition, as that he cuts off all safe and lawfull wayes and meanes of making escape; either so clogging them with *outward impediments*, as that they cannot flye, or else not shewing them any *faire* or *lawfull way* whereby they may flye. That is  
the

the direſt caſe here in the Text, *Iſrael* being come to the *Red Sea* they were now in a ſtrait: God had ſhut them in on every ſide, ſo as they could not flye without eminent *advantage* to the Enemy, and hazard to themſelves. They muſt (as I told you) have fallen firſt upon the *Rocks*, and then upon the *Wilderneſſes*, which were full of *fiery Serpents*; And therefore being brought into this condition, *Moses* here biddeth them *ſtand*, and *ſtand ſtill*.

And this muſt the Lords People in the like condition doe: When God by his Providence hath ſo hedged them in, as that they cannot ſee any ſafe or lawfull way for their eſcape, they muſt now *ſtand ſtill*, reſigning up themſelves unto God, reſting themſelves contented with his diſpenſation, abiding his good will and pleaſure, not adventuring upon any indirect or unlawfull wayes or meanes for their reſcue or deliverance. A truth ſo cleare in *Theſſ. 1.* that indeed it needeth no demonſtration.

In which caſe  
wee muſt  
ſtand ſtill.

The Ground of it being thoſe generall *Rules* and knowne *Maximes*, both in *Reason* and *Religion*.

1. Reason tells us that of two evils, the leſſe is ever to be choſen: Now comparing them together, and let Religion be the judge, we ſhall find the leaſt ſinne to be a greater Evil then the greateſt ſuffering, the one being but a *finite*, the other an *infinite* Evil.

Reaſ. 1.

2. And ſecondly, Religion will tell us, That Evil may not be done that good may come of it; no nor the leaſt evil for the producing of the greateſt good: It was an imputation caſt upon the Apoſtle, and the Primitive Chriſtians in his time, that they ſhould ſay; Let us doe *ill*, that good may come, Rom. 3. But Paul

Reaſ. 2.

Rom. 3. 8.

M

cleares

cleares both himselte and them, washing his hands of it as a most foul slander, a *Blasphemy*; ~~and a~~ *As we are slanderously reported.*] A doctrine most erroneous, foule, and so is the practice.

*Applic.*

Generall.

*Vse.* Which (in the feare of God) let every of us take heed of. Is it so, that God at any time shall bring us into straits, *hedging us in*, so as we see no *doore*, no *window* opened, no lawfull way or meanes offered to us for our deliverance, take heed of adventuring upon any unlawfull and unwarrantable. And this doe wee, as in other cases.

Particular, in  
the case of  
Persecution;

Psal. 55. 2.

So particularly in that case which the Text more directly leadeth us unto, *viz.* the case of *open Persecution*. In this case (if ever God shall bring us to it, as how soone he may, wee know not) the first thing wee doe, let us (with the Psalmist) hearken and *heare what God shall say unto us*, whether hee bid us *stand* or *flye*; (which we may for the most part judge of by the *Rules* and *Directions* before laid down) and accordingly let us order and demean our selves: If he bid us *flye*, take heed how we *stand*, least in *standing* we *fall*, fall into Temptation. If he bid us *stand*, now take heed how we *flye* (that is the case in the Text;) which if we doe, upon our owne perill be it, and so it will be; certainly wee shall find neither *comfort* nor *safetie* in it. Take one instance for it, and but one, even that of *Zedekiah*, which you shall find recorded by the Prophet *Jeremy*, in his 38 and 39 chapters. In the 38 chap. *Jeremy* by Gods direction, counsellis the *King* what course to take, *viz.* to goe forth to the *King of Babels Princes* and *Commanders*, having then begirt the City, to yeeld himselte a prisoner to them, (so you have it,

When God  
bids stand, take  
heed how we  
flee.

Jer. 38.

*vers. 17.*



vers. 17.) This counsell *Zedecbiah* rejects, yeeld himselfe he will not: what then? Why, he will attempt to make an escape and flee; and this he doth with as much *privacy* and *secrecy* as might be; taking the advantage of the night, he fleeth by a *by-way*, viz. *by the way of the Kings garden*, there breaking out at a *Sally-port*, a posterne-doore, *by the gate between the two wals*; so taking his way towards the wildernesse, thinking thereby to elude both the Prophets threatning, and the Enemies fury. But what was the issue? The Enemy pursues him, overtakes him, carries him to *Riblah*, where *Nebuchadnezzar* gave sentence against him to have his eyes put out, and himselfe carried captive to *Babel*, which was accordingly executed. No better successe can they expect or looke for, who when God biddeth them *stand*, yet they will be *fleeing*. Let such make account that judgement will follow them, and overtake them. I remember what *Zophar* in *Job* saith of the *wicked man*; *He shall flee from the Iron weapon, and the Bow of Steele shall strike him through.* Those that flee from the *Iron weapon*, the *Sword of Persecution*, when God bids them *stand*: God hath a *steele bow* to let flye after them, *arrows* that will overtake them, swift messengers to arrest them; judgements as great or greater then those which they fled from. This is that which the Lord tells the inhabitants of *Moab*, *Jer. 48. Feare, and the Pit, and the snare* *shall be upon thee, O inhabitant of Moab, saith the Lord. He that fleeth from the feare, shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare.* Here is all that a man shall get by flying when God bids him *stand*. The Prophet *Amos* describeth it

vers. 17.

chap. 39.

vers. 4.

vers. 5.

vers. 7.

*Job 20. 24.*

*Jer. 48. 43. 44.*

Am. 5. 19.

well, *As if one should flee from a Lyon, and a Beare met him, or went into the house, and leaned his hand upon the wall, and a Serpent bit him.* The truth hereof many of Gods Saints have found upon their owne experience.

Perk. Case of  
Conf.

Master Perkins makes report of one, a Professor in the dayes of Queene Mary, who having first a strong motion in himielfe to stand it out, and seale the truth with his blood, afterwards *flying*, for that very act he felt such a sting in his conscience, that he could never have peace till his death. God hath *Serpents* and *Scorpions* to sting the consciences of men in this case, besides many temporall judgements to meet with them in their *bodies*, in their *estates*, *wives*, *children*, or the like; so as it is to no purpose to *flye* when God bids *stand*. And therefore in this case let us rather imitate the Souldier, who being appointed to *stand Sentinell*, or *lye Perdue*; whatever the danger or hard-ship be, though the bullets flye never so thick, yet he stands it out all weathers, not stirring from his charge till the same hand which set him there relieve and fetch him off againe. Thus being called forth by God to this *suffering-worke*, take heed how we decline it, how we withdraw our selves. Dreadfull is that threatning which wee meet with Heb. 10. 38. *If any man draw back, (in Latin, si quis se subduxerit; If any man withdraw himselfe, steale his neck (as it were) out of the collar) My soule shall have no pleasure in him; there is a Meiosis in the phrase, lesse said, but more intended, my soule shall have no pleasure in him, that is, it shall hate and abhorre him.* Would we not fall under this displeasure, this disfavour and hatred from God; take heed of *giving back* when he bids us

Heb. 10. 38.

*stand.*

*stand.* In this case, what ever come of us, *stand we fast, stand we still.*

*Q.* *Stand still*, (you may say?) A lesson soone read, but not so soone learnt. How shall a Christian bring his heart to such a holy stabilitie, as that he may be able to *stand* in this *storm* of Persecution?

*Q.* How a Christian may bring his heart thus to stand.

It is a usefull *question*. In the answer of it I shall not be large, having already layed you downe divers directions which may be very proper in this case; to them I shall in a great measure referre you. For the present, I shall onely take hold of that metaphor which the question it selfe (as I propounded it) puts into my hand. *How shall a Christian be made so stable, as that he may stand still in the storme of Persecution?*

*A.*

I answer, even by the like meanes as a *House* may be made to stand it out all weathers, to looke stormes and tempests in the face, and not give way. How that may be done every one can tell. It must have a *good foundation*, it must be *strongly built*, and *low built*. Apply we all these to our present purpose briefly.

Illustrated from a House, which that it may stand all weathers, there are 3 things requisite.

First, The first requisite there and here, in a *house*, and in a *Christian*, is a *good foundation*. This I take from our Saviour himselfe, who in that knowne comparifon, *Mat. 7.* mindeth us of *two houses*, the one built upon the *Rock*, the other upon the *Sand*; the one *standing*, the other *falling* in a storme: Thereby representing unto us two sorts of Christians, the one *grounded*, the other *ungrounded*. The one of these standeth it out in the stresse of Temptation, the other giveth way. That we may be able to stand in the storme of Persecution, let our first care be for a *good foundation*, that we maybe well grounded, see that our soules be built upon the *Rock*. That *Rock* is

*I.* A good foundation.

*Mat. 7. 24, &c.*

Get the Soule built upon Christ.

*1 Cor. 10. 1.*

2 Cor. 3. 11.

Christ; so we have the Apostle himselfe interpreting it. Christ the onely sure foundation. So saith the same Apostle, 1 Cor. 3. *Other foundation can no man lay then that which is layed, Iesus Christ.* Whatever else it is that the soule builds upon, it is but *Sand*. He is the *Rock* firmly sustaining, and strongly bearing up (as his Church in generall, so) every faithfull soule that is built upon him by a true and a lively faith. As ever we would attaine this holy stability, to *stand still* in this storme, make this sure that our soules be thus built, built upon this foundation; make sure our Union and Communion with *Iesus Christ*, from whom must come all our strength for the supporting, bearing us up, and bearing us out in the streesse of whatever tryalls. *I am able to doe all things,* (saith the Apostle) (and as to doe, so to suffer) *through Christ that strengthneth me.*

Phil. 4. 13.  
Well principled,

And being thus founded upon *Christ* himselfe, labour also to be well grounded in the *Mystery of Christ*, I meane in the knowledge and apprehension of saving-truths, held forth unto us in the doctrine of the Gospell. To get our *understandings* inlightened, and our *judgements* strongly convinced touching the *Principles* of Christian Religion, which the Apostle calleth the *laying of the foundation*. Withall, labour to get a *love of the Truth*. You know who tells it you, that *love is strong as death*. Without this *foundation* the soule will never stand sure, a Christian will never *stand still*.

Heb. 11.

Cant. 3. 6.

2.  
Strongly built

Secondly, The *foundation* being good, now (in the second place) the second requisite in a house is, it must be *strongly built*, viz. of *good materials well wrought*;

wrought; good stone or brick well couched and cemented with well tempered mortar; or strong timbers, sound and substantiall principalls, good studs and joice, and spars, &c. all well joynted and bound together. And even thus must it be with the soule that would stand it out all weathers, and stand still in time of Persecution, it must be thus built and thus layed in with all requisite varietie of sound and substantiall graces. A truth which the Apostle illustrates by another metaphor, very opposite and fit to our present purpose, *Ephesi. 6.* where calling upon Christians to stand, and stand fast against their spirituall Enemies, he shewes them what they should doe, viz. *Put on the whole Armour of God.* I shall not need to tell you from whence the metaphor is taken. The Souldier that would stand the charge of the Enemy, he must be compleatly armed: And thus must the Christian be that would stand fast, and stand still (as against spirituall, so) against temporall Enemies, against cruell and bloody Persecutors, he must have Gods Panoply upon him. Now what that Armour is, the Apostle there shews us; even the graces of the Spirit, viz. *Truth*, and *Righteousnesse*, and *Faith*, and *Hope*, and *Love*, &c. All these must a Christian be furnished with, that would stand in the evill day, the day of Persecution. By this meanes, it was that the Apostles went so comfortably on, (as in their doing, so) in their suffering-worke. In all things they approved themselves the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, &c. (as Paul telleth his *Corinthians.*) This they did, and how did they it? Why, by purenesse, by know-

The Soule must be well layed in with substantiall graces.

*Ephesi. 6. 11.*

*1 Cor. 6. v. 45.*

ledge,

vers. 6. 7.

ledge, by long-suffering, by the kindnesse, by the Holy Ghost, by love unfeigned, by the word of Truth, by the power of God, by the Armour of the Righteousnesse. Would we imitate them in their constancy, labour to resemble them in their other graces. I hasten to the third and last particular, which is,

3.  
Low built,

A humble  
Soule,

Taught to de-  
ny it selfe.

Mat. 16. 24.

Thirdly, The house which would stand firme must be low built. High-towering Turrets are often Castles of Come-downe, in every streesse shaking and tottering; whereas low-built-cottages stand firme and sure, facing all weathers, and feeling little of them. The Application is obvious. The soule that would stand firme and sure in time of Persecution, must be layed low; It must be brought to learne that great lesson of selfe-denyall. It is the first lesson (you know) that our blessed Saviour sets his Schollars, his Disciples to learne; *If any man will come after me, let him deny himselfe, and take up his Crosse, and follow me.* Till a man hath learned this lesson, hee will never take up his Crosse and follow Christ to Mount Calvary: And therefore every of us begin here. Would wee approve our selves Champions for Christ, never rest untill we have brought our hearts in some measure to a selfe-denyng frame, that we can deny our selves in whatever it is that flesh & blood calls or counts deare. It is the first lesson that a true Souldier should learne when he takes upon him that profession, hee should then learn to deny himself, viz. his Ease, his Pleasure, his Profit, I, and his Life too; none of these must be deare to him. A Christian must goe further, denying these and more, even that which to a true Souldier is most deare, his Honour and Reputation. Even this,

this, and all, must a Christian trample upon, accounting nothing deare for Christ; So saith *Paul* of his life: *I count not my life deare unto my selfe, so that I may finish my course with joy, &c.* Oh that all our hearts and spirits were but brought to such a selfe denying frame.

Which all layed low in the apprehension and acknowledgement of our owne *weaknesse*, insufficiency, inabilityie, to stand as of our selves. Such we are, labour we to be sensible of it, going out of our selves, not standing upon our own *bottomes*, which if we doe, see the issue of it in *Peter*, who then fell most foully when he was most confident of his owne standing. When he was *strong*, then was he *weake*; whereas, (on the other hand) *Paul* telleth us, that *when he was weak, then he was strong*: when weak in himselfe, then strong in his God, whose power useth to be perfected in *weaknesse*, especially in *weaknesse* apprehended. In this respect therefore, let our hearts lye low. Be we rather *jealous*, then *confident*; jealous of our *weaknesse*, then confident of our *strength*. The Story of *Sanders* and *Pendleton*, recorded in the Booke of *Martyrs*, is well knowne. The one jealous and timorous, carefull and fearefull, very solicitous what he should doe if God should bring him to the tryall of *Martyrdom*: The other, bold, confident, fearelesse; but in the end, *Confidence* gives in, and yeelds cowardly, whilst *Timorousnesse* stood it out *manfully*, and suffered *Triumphantly*. These Directions, with other very usefull in this case, I have heretofore enlarged in other expressions, and therefore shall not now dwell any longer upon them.

Act. 1. 2. 3. 4.

Sensible of it  
own weakness.

1 Cor. 12. 10.

2 Cor. 12. 9.



## Stand still, not Fighting.

4.  
How *Moses*  
here biddeth  
the people not  
to Fight.

3 Chron. 20.

ver. 17.

Pass we now to the fourth and last *Branch* of this *Direction* here given by *Moses* to the people, *Stand still*, i.e. not *Fighting*. Not Fighting (you may say?) What then? Would *Moses* have them to yeeld up their throats to the Sword of the Enemy? Not so, *Moses* had no such intent any wayes to debarre them of their *Inculcata tutela*, their just and necessary defence; or yet to tye their hands, so as that they should lay downe their *liberties* and *lives*, (both which God had now given them as a *prey to themselves*) at the foot of a lawlesse and mercilesse Tyrant. *Moses*, though educated in *Pharaohs Court*, yet had he not learnt that Language: But, in as much as he saw that the people had neither *hands* nor *hearts*, neither *power* nor *will* to fight, to encounter so Potent an Adversary, therefore he bids them *stand still*; thereby intimating unto them, that for the present there should be *no need of their fighting*; God would take the cause into his owne hand, fighting for them against his, and their Enemies. In this sense, the Prophet *Iehaziel* speakes to *Iehoshaphat*, and to the rest of the people in that 2. *Chron.* 20. When they were in a like condition, their Country being invaded, and in danger to be over-runne by a Potent Enemy, whom they were not able to oppose; for their encouragement, the Prophet telleth them, that there should be no need of their fighting. *Yee shall not need so fight in this Battell; set your selves, stand yee still*; Constitute, State, *stand still, stand*, (saith he:) therein no question having an eye

eye to the words of *Moses* here in the Text. In both which places, this word of *Command*, [*stand still*] being so understood, it is to be taken not for a generall Rule, but for a particular *Direction*; not shewing what others are to doe, or not to doe in the like condition, but onely what they were to doe at that time. The generall Rule doth not allow Christians any such stupid or carelesse securitie, as that being in danger they should *stand still*, casting themselves upon a naked and immediate Providence, without the use of any meanes for their deliverance and safetie. This they may not doe without an immediate warrant and direction from God. So had *Moses* (no question) here at the Red Sea. So *Calvin* interprets those words which wee meet with in the 15 vers. of this chapter, where it is said; that the Lord said unto *Moses*, Wherefore cryest thou unto me? Speake unto the children of *Israel*, &c. Here the question may be, when it was that the Lord spake this to *Moses*? Whether before *Moses* gave this encouragement to the people, or after? *Calvin* inclines to the former, rendring the word, to avoid ambiguity. (as he saith) in the *Preterperfect tence*, *Dixerat autem Jehovah, And the Lord had said*, viz. before that *Moses* spake this to the people. Otherwise (saith he) How could *Moses* have made them such a *Promise*, given them such an *Assurance*? This he could not have done, had he not first received a promise from God. And upon that, it was that he grounded this his *Direction*, bidding them to *stand still*. And so for *Iehaziel* there, the Text is expresse; God had made his mind knowne unto him by immediate Revelation; The Spirit of the Lord came upon

*Fuit hoc peculiari, quod eos quiescere iussit. Lavater, in 2 Chron. 20. vers. 17.*

Exod. 14. 15.

*Neque enim testis & praeo salutis esse poterat nisi accepta promissione. Calv. ad loc.*

2 Chron. 20. v. 14.

him, (saith the Text) *i. e.* the spirit of Prophecie. And this it was which warranted and required this *Consistencie*, this *standing still* in the people at those times, which at other times is neither commendable nor allowable. At other times, where wee have no such immediate Direction, the Rule is, *up and be doing*; wait upon God in the use of meanes, serving his Providence by making use of such meanes, such instruments as God is pleased to afford, which unlesse wee doe, wee cannot properly be said to *trust* God, but to *tempt* him.

So then *Moses* his aime herein, bidding the people to *stand still*, and *not to fight*, is not either to informe them what they *might* not doe, or what others in a like condition *ought* not to doe, but what they at that time should *not need* to doe; they should *not need to fight*. So *Calvin* (as I told you) here interprets it; *Verbo standi vult quietos manere*, in bidding them stand, (saith he) *He would have them to rest themselves quiet*. As if he had said (saith he) There shall be no need for any of you to move a finger in this service: God himselfe will undertake and effect it, *He will fight for you*, (as it followeth in the next *verse*) working your salvation and deliverance in an immediate way, without any aide or assistance of yours.

*Obfer.*

God can, and  
sometime doth  
worke immediate  
salvations for his  
people.  
He can doe it.

This God *can doe*, and this sometimes he *doth*, worke immediate salvation and deliverance for his people. He *can* doe it. God who tyeth us to the use of means, hath left himselfe free. Being *Lord of the creature*, he can worke with it, or without it. Such is the absolutenesse of his power, that he standeth not in need of instruments to worke by. An evidence hereof

we

we see in the first of his workes, his worke of *Creation*, which was the *immediate efflux of a Divine Power*, the issuing out of a *virtue*, a power or *virtue* from God, (like that which issued out from our Saviour in the dayes of his flesh, whereby he wrought those miraculous *Cures*) causing things to exist which before were not. In this worke God had none to co-operate with him, no *means*, no *instruments* to work by. What he did, he did it alone; *He alone spreadeth out the heavens*, (saith Job) Job 9. *I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my selfe*, Isa. 44. Onely he spake, and it was done; what he did in the *Creation* of the world, the like he can doe in the *Government* of it; *Create Providences, Command deliverances*, that is the Psalmists expression, *Psal. 44. Thou art my King, O God, command deliverance*, (command *salvations*) for *Iacob*. This God can doe, procure full salvation, absolute deliverance for his Church and people, and that onely by his word.

2. Why then doth he make use of *instruments* and secondary causes?

A. This he doth, not out of any need he hath of them. *On words*, It is Pauls speech to the *Athenians* concerning the true God; *He is not worshipped with mens hands, as though he needed any thing*, he needeth neither us, nor our services, being in himselfe *selfe-sufficient*. That hee doth make use of *means* and *instruments*, in conveying mercy to his Church and people, he doth it.

First, Out of the *libertie of his owne will*. God we know is *Agens liberrimus*, the most free *Agent*, work-

Q. Why then doth he make use of means and instruments?

A. Not because hee needeth them, but

I. This he doth out of the libertie of his owne will.

Ephes. 1. 1.

*ing all things* (as the Apostle tells us) *and the Rule*  
*in his hand, according to the counsell of his owne will :*  
 Not being tyed to any constant tenour or manner of  
 working, as naturall Agents are, which ever worke  
 one and the same way. True it is, God hath set down  
 an *order* for the creatures to observe, and worke ac-  
 cording to, which wee call *Nature*. And this is a *law*  
 to them, (as *Paul* saith of the Gentiles, *They are a law*  
*to themselves*, viz. in regard of the *law of Nature*  
 written in their hearts, the Rules and Dictates  
 whereof they follow) but not so to God the *Law-gi-*  
*ver*; who being above his Law, (so is every *absolute*  
*Law-giver*) may dispence with it working *above Na-*  
*nure*, or *against Nature*, as it pleaseth him, having  
 herein no *Rule* but his owne *Will*.

Rom. 2. 14.

2.  
 For the good  
 of the Uni-  
 verse.

Hof. 2. 21. 22.

Secondly, This he doth for the *good and benefit of*  
*the Universe* of the whole. Making use of meanes  
 and instruments in conveighing of mercy, that so  
 therby he might (as it were) *engage the creatures* one to  
 another, by making them beholding one to another:  
*The Heavens shall heare the Earth, and the Earth shall*  
*heare the Corne, and Wine, and Oyle, and they shall heare*  
*Iezreel*, Hof. 2. One creature beholding to another,  
 as members in the naturall body, all for the good of  
 the whole.

3.  
 To put honour  
 upon instru-  
 ments.

Thirdly, Againe (thirdly) this hee doth some-  
 times that he may put some *speciall honour* upon some  
*instruments*. Thus hee maketh use of *Moses* in this  
 great expedition, in bringing his people out of *Egypt*,  
 and dividing the *Red Sea*, not that he had any need of  
*Moses*, but to the end, that he might put a speciall  
 honour upon him.

Fourthly,

Fourthly, Againe (in the last place, to name no more) this he doth for *examples* to us, to teach us what we are to doe, *viz.* to make use of such *meanes* and *instruments* as his Providence shall reach forth unto us. For these Reasons (amongst other) God is pleased for the most part to make use of meanes and instruments in bringing his purposes to passe, which yet (if he pleased) he could effect in a more immediate way, onely by his word. This he *can doe*.

4.  
For our exam-  
ple.

And this sometimes he *doth*, *command immediate salvations* and deliverances for his people, doing the worke himselfe *alone*. Thus did the *eternall Sonne of God* effect that great worke, that great deliverance for his *Elect*, their deliverance from *Hell* and *Death*; this he did *alone*. He by himselfe purged our sinnes. And thus God sometimes worketh *temporall salvations* and deliverances for his people by himselfe *alone*, shutting out the creature; Even as *Peter* when he went about the rayeing up of *Dorcas* to life againe, he *put out all that were in the chamber with him*, (as the Prophet *Elisha* had done before him in rayeing up the *widdowes sonne*.) Thus God sometimes, in working a *Resurrection* (as it were) for his Church and people, in working some great worke, some eminent deliverance for them, he *shuts the creature out of doores*, doing the worke himselfe *alone*, without their helpe, or the helpe of any instruments. Thus did hee worke this deliverance here for his people *Israel* at the *Red Sea*, not making any use of them, otherwise then as *spectators*, as lookers on; *Stand still, and see* (saith *Moses*) *See what God will doe for you, without you*.

Heb. 1. 3.

Act. 9. 40.

2 King. 4. 33.

Great.

God doth  
great things  
for his people  
without them.

Great are the things which God doth for his people without them: He Made them without them, he Redeemed them without them. In both which they were meere Patients, not contributing any thing, either to their owne Creation or Redemption; no more doe they to the first act of their Conversion, wherein they are meere patients, onely suffering God to work upon them; themselves in the meane time by their naturall power working nothing, unlesse it be to hinder the worke of Grace what they can. Such they are in the first act of Conversion. True indeed, afterwards being wrought upon, they worke. Being quickned and renewed by Grace, now they co-operate and worke together with it. Being quickned by *prevenient* grace, they now co-operate with *subsequent* grace; but in the first act they were meere Patients. A truth (methinkes) not unfitly illustrated and shadowed out by the manner of Gods dealing with his people *Israel* here in bringing them to *Canaan*. Being once passed through the *Red Sea*, then they march and fight, and make their way by the *Sword* through the midst of their Enemies; but before that, they stand still; being in the first worke which God here wrought for them, meere Patients. Thus the Lords people, being once translated from death to life, being once regenerated and renewed, then they move and worke, fighting against sinne, they make their way towards the Heavely *Canaan*, *working out their owne salvation*: But before that, when the Grace of God first meeteth with them, it findeth them standing still, like the Labourers (or rather Loiterers) in the Gospel, that stood still, stood idle in the market-place, *doing*

Phil. 2. 12.

Mat. 20. 3.



doing nothing ; nay, that which is more, having neither *will* nor *power* to doe anything for themselves, but meerely in a passive capacitic, onely suffering God to worke for them, in them, and upon them. These workes God worketh for his people without them.

And (to returne to the case in the Text) after the same manner sometimes he worketh *temporall deliverances* for them, making little or no use of them, or their indeavours in the effecting of them.

Which he doth (if you will know the *Reason* of it) chiefly, that by this meanes he might *impropriate all the glory to himselfe*. It is the Reason which the Apostle giveth, why God maketh choice of weake and despicable meanes to effect and bring to passe great matters by ; the *Foolish things of the world to confound the wise* ; *The weake things of the world to confound the mightie* ; *Base and despicable things, yea, things which were not, to bring to nought things that are* : This hee doth (saith the Apostle) to the end, *That no flesh should glory in his presence*. Should God alwayes take the creature along with him, and make it a sharer or partner in the *worke*, happily it would be ready to steppe in, and pretend to a share in the *Honour* ; but being sometimes shut out from the one, it is thereby excluded from the other ; that, according ( as it is written) *He that glorieth, may glory in the Lord*. This it was that God had an eye to here in the Text. His designe was to get himselfe *Honour* ; Honour upon *Pharoah* and his *Host* in their *destruction*, So you have it in the fourth *verse* of the *chapt.* repeated againe *vers. 17. I will be honoured upon Pharoah, and up-*

*Reas.*

That he might  
impropriate  
all the glory.

1 Cor. I. 27, 28,  
29.

*vers. last.*

*Vers. 4.  
Vers. 17.*

on all his Host, &c. Honour upon his people in their salvation and deliverance. And to this end, he here taketh the worke into his owne hand, bidding the people *stand still*, and let him alone; that so, all the honour of that dayes service might redound wholly unto himselfe, that he might *Triumph Gloriously*, as you have it in the first verse of the following *chapt.* Thus you see the truth of the point, and with all some Reason for it. God can worke salvation for his people without them, which sometime he *doth*, and that for the *impropriating of all the glory.*

Chap. 15. 1.

Applic.

That which remaines is the *Application*, which I shall direct in the first place (following the streame of the Text) by way of *incouragement.*

Use 1.  
Incouragement  
in straits

Can God worke *immediate salvations* for his people, saving and delivering them by his owne hand, without their helpe, or the helpe of whatever instruments? Let this meditation serve to *beare up the hearts and spirits* of the Lords people in the midst of all their *straits and exigents*, whether *private or publique*, when *dangers and difficulties* surround and *incomasse* them, and *meanes and instruments*, (such as they looked at) seeme to faile them, so as in the eye of reason their case seemeth forlorne and desperate, yet even now let them *stand still*, not *casting away their hope and confidence*, knowing that God is not tyed to meanes or instruments. He can worke by them, and he can worke without them. And then is his time to worke, when meanes and instruments faile: *Vbi humanum deficit, ibi incipit divinum auxilium; Where humane helpe ends, there divine begins*; where the creature leaves, there the Creator takes: *When my fa-*  
ther

ther and my mother for sake me, then the Lord will take me up, (saith the Psalmist.) Though they cast me out yet the Lord will gather me : *The Lord gathereth the out-casts of Israel*, Psal. 147. *Expulsos, Ejectos* ; those that are cast and driven out as *Exiles*, from house and home ; *Incertâ sede vagantes*, wandring as those *Primitive Saints* are said to doe, not having any certaine habitation, but exposed to the wide world (as we say) such the Lord *gathereth*. Stepping into his people in the midst of their greatest straits and extremities; then shewing himselfe to them most clearly, most gloriously, perfecting his *Power*, his *Goodnesse*, in their *weaknesse*, their *wants*. Psal. 27. 10.  
Psal. 147. 2.  
Heb. 11. 37.

Whatever our condition then be, though wee be stripped never so naked of all humane helpes and creature-assistances, yet despaire not. If God have a purpose to save us, to deliver us, his counsell shall stand, his purpose shall take place. *My counsell shall stand* (saith the Lord) *and I will doe all my pleasure. I have spoken it, I will also bring it to passe, I have purposed it, I will also doe it.* Take wee this for an universall Truth, and build upon it ; whatever God hath purposed to doe, whether against his *Enemies* or for his people, it matters not ; what seeming *improbabilities* or *impossibilities* may crosse the way of his Providence, it shall be performed. It is that which the Prophet *Jeremy* saith concerning *Babylon*, Jer. 51. *Every purpose of the Lord shall be performed against Babylon.* What he there speakes of the *literall*, it may as truly be said of *Mysticall Babylon*. One purpose of the Lord shall be performed against *Babylon*. Now wee know what the Lord hath purposed concerning it ; *Babylon*, Isa. 46.  
vers. 10.  
vers. 11.  
Jer. 51. 29.  
Babylon shall fall.

Revel. 18. 2.

*it is fallen, it is fallen*: It shall certainly fall, it shall *speedily* fall, both imported in that phrase and manner of speech. And this *purpose* it shall be *performed*. It matters not what *Babylon* it selfe be, though seemingly never so *impregnable*, (Such the *Eastern Babylon* was, and such the *Western Babylon* is) yet this shall not frustrate or make void the purpose of God. *Babylon the Great is fallen*: Though Great for *Power*, Great for *Iurisdiction*, Great for *Wealth*, Great for *Honour* and *Reputation*, Great for *Friends* and *Allies*, yet *Babylon the Great* is fallen.

*Jerusalem shall be established.*  
Isa. 62. 7.

Isa. 2. 2.

Revel. 17. 9.

God can Create  
instruments.

Zach. 1. 18, 19,  
20, 21.

On the other hand, we know what God hath purposed concerning his *Church*; *Jerusalem shall be established, and made a praise in the earth*, Isa. 62. *The Mountaine of the Lords house shall be established in the top of the Mountains, and shall be exalted above the Hills*, Isa. 2. Above the *Hills*, I, above those *seaven Hills*, whereon the *woman* in the *Revelation* is said to sit, whereon the *Citie of Rome* is built; The *Church* shall be elevated and lifted up above all *Romish Power and Iurisdiction*. This is Gods purpose concerning *Babylon*, and concerning *Sion*; the one shall *Fall*, the other shall *Rise*; & this shall come to passe. It matters not, though at the present we see no *meanes*, no likely *instruments* to effect this great worke: God can if he please *Create* both, rayse up both in an instant. A truth excellently represented and set forth unto *Zachary* in a vision, the vision of the *fourre Hornes*, and *fourre Carpenters*, Zach. 1. *I lift up mine eyes*, (saith the Prophet) *and saw, and behold fourre Hornes*, vers. 18. *And the Lord shewed me fourre Carpenters*, vers. 20. Now, what were those *fourre Hornes*? Why the *Ene-*

mies

mies of the Church, as the 19 *verse* expounds it; which are called *Hornes* for their *Power*, and said to be *four* in reference to the *four* parts of the World, *East*, *West*, *North*, and *South*, from all which they come, (as the *Geneva* Glosses explains it.) And what are the *Carpenters*? Why, *instruments* rayed up by God to break & batter those *Horns*, to oppose, to overthrow that adverse power, (so the last *verse* explains it) and they againe are said to be *four*, to import an equalitie of power and strength. Thus when God hath a worke to doe, be it to *beat downe Babylon*, or *build up Ierusalem*, he can rayle up *Carpenters*, *instruments* that shall be sufficient for the worke. It may be, making use of *meane instruments* to effect *great matters* by; *Trumpets of Rams Hornes* to lay the walls *Jericho* flat: Nay more, rather then faile, he both can, and will worke *without instruments*. Hee *hath* done it, he *can* doe it; and rather then his purpose should not stand, he *will* doe it: Though *instruments* faile, yet the *Promise* shall not faile: Though the *Carpenters* should not strike a stroake, yet God hath wayes to take off the *Hornes* of his Enemies: Though the Church should be destitute of all humane protection, yet God hath wayes to deliver it, to secure it. Expreffe is that of the Prophet *Esay*, *Isa. 4. The Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies a cloud and smoake by day, and the shining of a flaming fire by night*; alluding (as you know) to the *Pillar of the Cloud*, and of the *Fire* which went before the *Israelites* in the wilderness, pledges and tokens of Gods gracious *protection* and *direction*. These (saith the Prophet) the Lord will

Where God hath a worke to doe, he can want no Carpenters.  
Josh. 6. 20.

He can doe his worke without them.

Isa. 4. 5. 6.

*Create.* Now to *Create*, you know what it is, *viz.* to bring something out of nothing, to worke (as I said) without *meanes*, without *instruments*. And thus, rather then faile, God will worke *salvation* and deliverance for his Church, he will *Create* it, bring it out of *nothing*, effect it without any such meanes or instruments as it may be our eyes are fixed upon.

*Use 2.*  
Counsell, to  
take off our  
eyes from loo-  
king too much  
at instruments.

Which let it serve; as for the bearing up the hearts of the Lords people in the midst of these drooping and doubtfull times; So (in the second place) for the taking off their eyes from looking too much at *meanes*, too much at *instruments*; a thing which generally we are very apt to doe. And there is it that our pulses beat so unequally, that there is so much *unevennesse* in our spirits; they are up and downe, like *wells* digged upon the *Sea shore* neere the high-water marke, which rise and fall according as the tide ebbs and flowes. Even thus is it generally with our *spirits*, they *Rise* and *Fall* with the *Tide*, and *current* of *meanes* and *instruments*. When the *Tide* commeth in, meanes and instruments appeare to us, so as wee apprehend things outwardly in a hopefull condition, then our spirits are up; but if there be a *flake* of them, presently they are downe againe. Thus it should not be, and thus it would not be, did we not live more by *Sense* then by *Faith*. Faith will tell us, that Gods *decrees* and *purposes*, they doe not *Stand* or *Fall* to *secondary causes*. That which God hath purposed to doe, he can doe it, he will doe it; he will carry through his owne worke.

God will carry through his owne worke in this Kingdom.

Bring wee it home to the particular *case of the Kingdom*, at the present (as sad a case as ever this Kingdom

Kingdome saw.) If God have a gracious purpose towards it, to save and deliver his people, to *build*, and to *plant*, and to *purge* his Church, to establish his Gospel, to settle Truth and Peace amongst us, it is not the deficiency of whatever *instruments* that shall hinder the worke. It is that which *Moses* here telleth the *Israelites*, that God having a purpose to get himselfe honour in *their deliverance* and his *Enemies destruction*; this he would doe, though none of them should lift up a hand to the worke. Let them *stand still*, yet shall not that hinder Gods designe. *Quam-tumvis torpeant velut examines*, (it is *Calvins* expression upon the Text) Though they should be so *stupidified* and *benumbed* with their faithlesse feare, as that they should not be able to move a hand, to stir a foot; yet, *In uno Deo satis praesidii*, God alone was able to doe the worke for them, and he would doe it without them. Apply it to our owne present condition. Suppose it those *instruments* which hitherto have shewne themselves most active for the good of the Church and State amongst us, that some of them, nay *all* of them should *fall off*, (as some of them have done) or *betaken off*, (as others of them have beene) yet shall not this hinder Gods designe: *Mans* designe it may, but Gods it shall not. Whatever mercy God hath intended towards his people in this Nation, he will effect it, though there should be never so great a deficiency in meanes and instruments. Though both *we* and *they* should *stand still*, yet God will carry on, and carry through his *owne* worke.

A truth, an undoubted one, but let it not be misconstrued, as if my aime in delivering it were to make

No ground of  
securitie.



make any of us *secure*, either *carelesse* or *fearlesse*, or to take off the edge of whatever warrantable *indeavours* for the furthering of what we desire, and hope God is about to doe for us. No, I have received no such *promise* from God, as *Moses* here had, to warrant me in giving this advice to you that he doth here to them, to bid you *stand still*. This *direction* of his, (as I told you) it was in this *particular* an *extraordinary*, not to be drawne into *President* by others in a like condition. In an ordinary way, that of the Father holds true; *He that made us, without us, will not save us, without us*. He spake it (I know) of *Eternall*, but it is no lesse true of *Temporall* salvation. Ordinarily God maketh use of our *indeavours* in the obtaining of those *mercies* which himselfe intendeth to bestow upon us. And therefore, farre bee it from me to *perswade*, much more to *command* any in this *sense*, in these busie and active times to *stand still*. Some directions I acknowledge (as occasion hath beene offered) I have tendred unto you for the *regulating* and *ordering* of your *motions*, that they might be with *safetie* and *beautie*, as the motions of a *well-ordered Army* are: But never did this word of *Command* yet fall from my mouth in this *sense* to bid you *stand still*; neither was it ever my purpose to take you off from whatever warrantable *indeavours*, that might be subservient to the Providence of God in obtaining what we desire and hope for. Herein I shall rather *lift up my voice like a Trumpet*, encouraging you to the worke.

Christians called to their Prayers.

Calling you first to your *Prayers*. These are the most proper and most tryed weapons of the Church;  
Praces

*Preces & lachryma, Prayers and Teares.* You that have done any thing this way, *stand not you still.* Go on, and *advance*, making your *approaches* nearer to the *Throne of Grace*, which is at this day strongly besieged by an *Army of Suppliants*. You that are the *Lords* Isa. 62. 6. *Remembrancers*, give him no rest: You that make mention of the Lord, keep not silence, doe not you stand still: do not you hold your peace. For *Zions sake I will not hold my peace*, and for *Ieruselems sake I will not rest*, untill the *righteousnesse thereof goe forth as brightnesse*, and the *salvation thereof as a burning Lampe*. Ibid. v. 1. In this way I shall exhort and stirre up all the *Lords people* (my selfe amongst the rest) not onely to *continue*, but to *double* their indeavours.

Neither shall I confine you to your *Prayers* onely. I remember what the Lord said to *Ioshuah*, when hee and the *Elders of Israel* were fallen upon their faces to the earth before the *Arke*, bewailing that unexpected Repulse which some of their forces had received at *Aye*, where their men were beaten off with the losse of some of them, to the discouragement of the whole Army; The Lord finding *Ioshuah* in this posture, he saith unto him, But not confined to them. Josh. 7. 6. *vers. 10.* *Get thee up, wherefore lyeest thou here upon thy face?* What, might not *Ioshuah* doe what he did? Might he not pray and humble himselfe before God, in such a case as that? Yes, he might doe it, he ought to doe it, there being no readier way to stay or prevent judgment then this. But this was not enough, there was something else to be done; *Alio remedio opus erat*, (saith *Calvin* upon it) there was another *Salve* to be applied to that *Soare*. And what was that? Why, there was an *Achan* in the

Vers. 12.

Campe, who by his meddling with that *execrable thing* contrary to the expresse command of God, had made the people execrable, laying the whole Congregation under a Curse. And this it was that must be taken away; otherwise *Ioshuahs prayers*, though able to arrest and stay the *Sunne* in the Firmament of Heaven, yet could they not be able to stay the course of Gods judgements. Beloved, thus standeth the case with us at this day: The judgements of God being gone out, and having broken forth upon us in a most terrible manner, *Prayers* and *Humiliations* are *requisite* and *necessary* (never more) but not *sufficient*. *Alio remedio opus est*, There is something else to be done, *viz.* the taking away of the *Execrable thing* from amongst us, that accursed thing which hath provoked the eyes of our God against us. Unlesse this be taken away, all our *Prayers* and *Humiliations*, though never so frequent, never so earnest, yet will they not be available to the stopping of the course of judgement. And therefore let me speake unto all the Lords people, as the Lord there to *Ioshuah*, *Get you up, wherefore lye you upon your faces?* Not but that you may doe this, and ought to doe it; but this is not enough, there is more to be done then this. There is an *Achan*, many *Achans* amongst us; *Execrable Persons* (say some) I excuse not them; *Execrable things* (say I) Accursed *Sinnes*, Accursed *Abominations*, which, whatever in the *Toleration* or *Connivance*, sure I am, in the *practice* they are no lesse then *Nationall*, having over-spread all places, and all sorts of persons; Surely these are the *Achans*, the chiefest *Troublers* of this our *Israel*. Now, untill these be taken away, taken off from the head of  
the

Take away  
the Execrable  
thing.

the Nation, by a *Generall*, a *Nationall Reformation*, wee cannot expect that the course of judgement should be stayed. In the feare of God, then let all of us up and be doing, doing what we may for the furtherance of this great worke; Every one beginning at *home*, reforming our owne *Hearts, Lives, Families*: Then doe what we may for the Reforming of *others*. One-ly every one in our places, *Private* persons in their places, and *Publique* persons in their places; all *moving* in their owne *sphaeres*, none *standing still*, but all shewing themselves *Active* for God, and active for the good of *Church* and *State*; And that not onely by indeavouring the removall of *obstacles* out of the way of *mercy* (which is a great worke) but also by improving all opportunities, making use of all lawfull and warrantable wayes and meanes for the promoting and furthering of whatever gracious purposes and intentions our God may yet have towards us.

Indeavouring  
a Nationall  
Reformation.

Exod. 14. 15.

This let us doe. As for others, if any have no *Hearts*, no wills to the worke, (and, O that there were not too many such every where! *David* tells us of some that *Hated to be Reformed*. Would to God there were none of them amongst us, who are so farre from furthering the worke of *Reformation*, as that they would rather doe what they can to *hinder* it. Others, though happily they could be content with it, and it may be wish it, yet they would by no meanes be seene to have any *hand* in it; they have no hearts to appeare for God in any Cause of his.) Now, as for such, I shall not stick to say unto them, as *Moses* here to these *faint-hearted* or *false-hearted Israelites*, (for surely such there were some amongst them) *stand you still*; ta-

Psal. 50. 17.

king notice, that God hath no need of you, nor of your indeavours to carry through his owne worke ; What he hath purposed, and determined to doe, hee can doe it, and he will doe it without you. His worke shall *goe on*, though you *stand still*.

And thus I have at length (as I conceive) given you the full sense and meaning of this comprehensive word here in the Text, and of the counsell couched in it, and intended by it ; Which, like that *River of Eden*, wee have seene branching it selfe into *four* *streames*, and every one of them affording unto us somewhat, both *Seasonable* and *Profitable*. The former I am *sure* of, the latter I shall *pray* for.

Gen.2.10.

## FINIS.

## Errata.

Page 5. Line 23. *Stand*, read *Stand*: p. 9. l. 1. for *quesimonia*, r. *querimonia*: p. 13. l. 28. for *and*, r. *are*: p. 16. l. 17. for *enjoyed*, r. *enjoy*: p. 18. l. 24. for *vulgarer*, r. *vulgar eyes*: p. 22. l. 11. for *secur*, r. *secur*: p. 24. l. 28. for *commoveamini*, r. *commoveamini*: p. 29. l. 12. for *tribe*, r. *tribe*: p. 30. l. 10. for *end*, r. *end*: p. 32. l. 23. for *beare*, r. *seare*: p. 33. l. 32. for *propertie*, r. *propertie*: p. 35. l. 11. for *Direction*, r. *Discretion*: p. 37. l. 9. for *beadly*, r. *beadly*: p. 39. l. 27. marg. for *ether*, r. *our selves*: p. 46. l. 18. quick-sand: p. 38. l. 30. for *overly*, r. *overly*: p. 39. l. 27. marg. for *ether*, r. *our selves*: p. 46. l. 18. dele first p. 48. for *express*, r. *exresse*: p. 53. l. 8. for *finer*, r. *fixed*: p. 54. l. 6. for *handed*, r. *handed*: p. 54. l. 25. for *propertie*, r. *propertie*: p. 71. l. 20. dele *proved*: p. 81. for *that*, r. *it*: p. 85. l. 18. for *Thess*, r. *Thess*: p. 88. l. 25. for *conceding*, r. *conceding*: p. 90. l. 24. for *principles*, r. *principles*: p. 91. l. 10. for *opposite*, r. *opposite*: p. 92. l. 11. dele *the*: p. 93. l. 7. for *Which*, r. *Which*: p. 95. marg. for *peculiar*, r. *peculiar*: p. 97. l. 24. for *opposed*, r. *opposed*: p. 106. l. 13. for *aff*, r. *aff*: p. 108. l. 18. dele *anib*, l. last for *pr*, r. *pr*.